VEGETARIAN MESSENGER.

THE J. F. C. HARRISON
COLLECTION OF
NINETEENTH CENTURY
BRITISH SOCIAL HISTORY

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THE

VEGETARIAN MESSENGER:

DESIGNED TO AID IN THE

EXTENSIVE DIFFUSION OF TRUE PRINCIPLES IN RELATION

TO THE

FOOD OF MAN;

ADVOCATING

Total Abstinence from the Flesh of Animals,

AND THE ADOPTION OF

VEGETARIAN HABITS OF DIET,

AS PRESCRIBED BY THE NATURE OF THE HUMAN CONSTITUTION, AND CONSEQUENTLY MOST CONDUCIVE TO THE HEALTHFUL EXERCISE AND FULL DEVELOPMENT OF THE PHYSICAL, INTELLECTUAL, AND MORAL POWERS.

IF WE WOULD INCREASE IN THE KNOWLEDGE AND LOVE OF TRUTH, WE MUST PRACTISE THE TRUTH WE ALREADY POSSESS.

VOL. VI.

With a Supplement.

London:

FRED PITMAN, 20, PATERNOSTER ROW:

AND SOLD BY ALL BOOKSELLERS.

MDCCCLVI.

IPSWICH:

PRINTED BY J. M. BURTON AND CO.

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THE

VEGETARIAN MESSENGER.

TO OUR READERS.

In entering upon the Sixth volume of the *Messenger*, we have to inform our Readers that the plan of our publication is precisely that carried out during the volume just completed. We are happy to learn that our arrangement and labours during the past year have produced at least a measure of satisfaction in our Subscribers and Friends, as well as that we have been welcomed in our mission to the more distant Inquirer into Dietetic Reform. Our declaration is, thus, "*to go straight on*" in the course approved, rather than to waste time, or divert a moment's energy from the demands of usefulness before us in the year 1855.

In relation to the past year, we have heartily to acknowledge the support of our Friends in the dissemination of the knowledge of Vegetarian Principles, by the circulation of the *Messenger*, and to state that, independent of their private aid, and of the number of copies disposed of by booksellers, twenty-one thousand stamped copies of the *Messenger* and *Supplement* have been circulated through the post to all parts of Great Britain, and many copies to various parts of the Continent, as well. It is to labours in this direction that we think we trace the growing inquiry, interest, and often intelligence, which are now so commonly discovered almost every where, as to the principles and objects of the Vegetarian Movement—an impression far beyond the influence directly produced by the number of acknowledged organized adherents of the Vegetarian Society, and calling for strenuous exertion, in order to secure the results that may naturally follow from more extended advocacy.

There is, thus, every encouragement to prosecute our way rejoicing, and we have the more pleasure in once more inviting the co-operation of the friends of Dietetic Reform, still further to spread information of the truth and happiness of the Vegetarian System, in the first instance; and next, to labour to advance to organization and active usefulness all who, from previous acquaintance with our reform, have already attained to the determination to make it a fixed habit of life. It is thus, as every year's reflection and experience more powerfully demonstrate, that whilst reaping the advantages of a peaceful and happy system of life ourselves, we shall best discharge the duties of our position and time, in actively ministering to the wants, progress, and happiness of the world.

ASSOCIATIONS AND GENERAL AGENCY.

We are happy to learn that the active operations of some of the various Associations, with which the year has just terminated, are likely to be followed up, in the first months of the year, by arrangements not merely securing similar measures in bringing meetings to bear, but also in more attention than heretofore being given to General Agency.

London, in continuing the routine of activities persevered in since May last, is the first to enter upon a course of Agency for the first two months of the year, and several Associations in Lancashire and Yorkshire, are also identified with similar engagements for a somewhat later period.

Considering the number of Associations,

it is no doubt within the means of these, to engage and maintain one or more talented Agents, whose sphere of operations could be made wider than that of the Association in its monthly arrangements of meetings or lectures, and would thus materially aid in increasing the number of members and inquirers in connection with such Associations. Much can no doubt be said in favour of the volunteer labours of the movement; but since these can hardly be maintained with sufficient continuity at certain times when it may be desirable to make a wide impression, the matter of fact procedure of Agency has to be resorted to, and here, as in other benevolent movements, where ability, principle, and good management are brought to bear, the public are, no doubt, most essentially to be benefited.

We thus hope to see the attention of our Associations directed more to the wants and labours of Agency, as an adjunct to what else is being done amongst us during the present year, and as a work already called for in the demands and increasing interest of the Vegetarian question.

OBSERVATIONS ON THE VEGETARIAN SYSTEM.

The following matter is from the pen of Professor Daumer, of Nurnberg, Bavaria, and will be read with interest, as further evidence of the soundness of Vegetarian theories, which claim to be based upon facts as widely extended as the history of mankind.

"Among the many physical and moral reforms which are to obtain amongst us, is the dietetic, if not the most important of all, at least one of the most important. Yet is the civilized world blotted by a horrible set of barbarisms, and the old, customary, cruel, slaughtering of animals, and the use of their flesh as food, is still so commonly carried out, that people cannot think that this reform would be other than distasteful to them, whilst activity in its propagation is regarded as absurd, treated with ridicule, and sometimes results in exasperation and hate. The Vegetarian system, however, which advocates the giving up of the use of flesh as food, is based upon the most weighty physiological, moral, ethical, and philanthropic reasons. That a state of high moral and intellectual culture and refinement cannot possibly be arrived at by mankind whilst the devouring and entombing of flesh in our own stomachs continues, and that this aliment produces and fosters an army of diseases, is to me so clear that only a pertinacious fondness for the use of flesh can withstand its evidence.

"Before giving up my flesh-eating practice (which, alas, I wished to do only after I had lived in it half a century), I suffered from time to time with a horrible toothache, which continued for many days and nights at a time. Since I have given up the use of flesh as food I have been free from this suffering, and as I have not renounced the use of the vegetable stimulant which I used whilst living in the use of flesh, as tea, coffee, and condiments, but now use them more than formerly, it is clear these last cannot be regarded as the cause of my former sufferings. Only twice in the course of several years, have I fallen back into this misery, after having been induced in each case to accommodate myself to the prevailing regimen and eat flesh, which has tended to confirm my opinion as to the injurious and disease-producing effect of this food. Two other instances illustrative of this have come under my observation. One is the case of a child who was much troubled with worms whilst fed on flesh, but these disappeared as the quantity of flesh-meat was reduced. That a flesh diet is a great disadvantage in relation to the intellectual powers, seems very clearly demonstrated in the experience of my former foster-son — the foundling Caspar Hauser. This young man was sustained in his cage on bread and water only, and ate and drank nothing else for a long time after his appearance in the world; he, however, gradually accustomed himself to partake of water-soups, milk-pap, and unseasoned chocolate without disadvantage, but the smell of flesh-meat was intolerably offensive to him, and of this he felt the greatest abhorrence. On his simple diet he became well developed, displayed considerable power of apprehension, and manifested unusually fine and delicate feeling. At length, however, and with the greatest precaution and very gradually, a little flesh-broth was introduced into his water-soups, and as he became accustomed to it, the quantity and strength of the flesh-broth were increased, until in this respect he conformed to the ordinary dietetic practice. But the most deplorable results were produced in relation to his intellect and mental powers; learning became difficult, the nobleness and refinement of his nature were beclouded, and he appeared only as an ordinary individual. Of

course, this change was attributed to any cause rather than to the use of flesh-meat, and I was not then sufficiently acquainted with the effects of diet on the mental and moral powers, to regard it as I should now. But from my present point of view, and with my present information on the subject, I have little doubt this unfortunate result was caused by the use of preparations of flesh, and that it operates even more injuriously mentally and morally, than in its physical results. I am astonished that the use of flesh as food should be so much supported by physiologists and medical men, surely for no other reason than that they are themselves passionately fond of this inhuman diet; for, alas! man is too much accustomed to use his reason to justify and support those practices which please and delight him on other grounds."

THE CONTROVERSIALIST AND CORRESPONDENT.

THE RECENT VEGETARIAN CONTROVERSY.

Our readers will have understood from the remarks of our last number,* that the discussion raised and carried on in the pages of the *Nonconformist*, and reproduced by us with some additions, was terminated. It appears, however, that there is matter on both sides the question unsaid, for the expression of which we have been appealed to. Our fairness, and desire to see the truth established, as well as that every opportunity of elucidation and explanation of what has already been said, should be given, lead us thus to re-open the controversy by the insertion of the following letter from Dr. BALBIRNIE.

We would, however, remark that exceedingly lengthy communications are inconvenient to us, as well as to the *Nonconformist*, and we therefore trust that our correspondents who may favour us with any further matter of this kind, will bear this in mind, as far as is consistent with the due expression of the matter in hand, since exceedingly lengthy articles necessarily exclude a variety of matter, which is generally more acceptable, as well as more useful to the general reader.

DEAR SIR—Perceiving that you have reproduced in your pages an unfinished controversy, I may with great propriety transmit you the substance of my second letter to the *Nonconformist*, which, however, was refused insertion on the ground of the controversy occupying too much space for a general newspaper—an objection which will not apply to your periodical.

"*To the Editor of the Nonconformist.*"

"It will be seen from the time that has elapsed since the date of the last letter of Mr. WARD, that I sit very easy under his accusations, and should have treated them with the silence they deserve; but, having had letters from strangers as well as friends, appealing 'to me to extract the poison from a venomous pen,' I obey their call. I plainly stated that it formed no part of the object of my first letter to open any of the grounds of the Vegetarian controversy, but simply to rebut certain allegations. At the same time I shall not shun further discussion with any of your correspondents, who are sufficiently wise to discuss the mooted points in a tone and temper worthy of sincere truth-seekers. Without any periphrasis, 'beating about the bush,' or any refutation of Grub-street abuse, I proceed to deal briefly with his accusations.

"1st. As to my 'audacity' in quoting Mr. W. 'where he never spoke,' for this he must blame himself or his printer. He gives a sentence from Dr. BUCHAN defined by inverted commas; and then goes on to say, 'But the disease most common in this country is the scurvy,' etc.—leaving the reader to believe that he has ceased quoting Dr. BUCHAN, and is now speaking 'on his own head.' Is not this a fair inference?

"2nd. I am gravely charged with making a 'wholesale perversion' of a sentence of Mr. WARD'S—of '*dishonestly*' holding him up as teaching a new dietetic doctrine, Mr. W. even propounding a 'moral problem as to the amount of castigation I deserve for my *dishonesty!*' Again, the impartial reader must judge between us. I quote in italics the sentence on which I founded my induction of the doctrine Mr. WARD taught.

"'*We boldly tell the doctor, that we reject from our bodies, as superfluous and unnecessary, more fibrine and iron every day after our meals of brown bread, than he can get from the amount of flesh he can safely eat in a day.*'!!!

"What is the obvious inference? the inference, at least, that a medical man would draw from it—one who knows that the alvine evacuation is an *excretion* from the glands of the bowels—*the scum* (so to speak) of the blood—who knows that in the healthy individual *it contains not a particle of the nutrient elements of the food*, but only its indigestible *debris*, as the husk of farinaceous grains, the skins and seeds of fruits, leaves, woody fibre, etc.? Can language convey more clearly than these words the idea that brown bread is especially rich in nutrient principle, that even the part rejected, 'the superfluous and unnecessary' part of it, *i. e.* the *branny scale* (I don't say bran), contains more fibrine and iron than any amount of flesh a man can safely consume in a day? Yet, for drawing this necessary inference, Mr. WARD charges me with *dishonesty!* Had I not a right to observe on this, that 'no one but a person unacquainted with the facts would make an assertion so utterly nonsensical'? And who does not reiterate this sentiment? Then I go on to state, what *is* the *fact*, that the branny scale in question (the excreted one, *bien entendu*) is as devoid of nutriment, and as incapable of solution, as are the rinds or stones of fruits, the exterior pellicle of the potato, or the fibres of the cocoa nut.

"But Mr. WARD is evidently conscious of having here got into a *mess*, and resolved upon a

Controversialist and Correspondent, vol. v. p. 116.

redeeming stroke. He treats us to the 'artful dodge' in right earnest. He tries adroitly to make a feint—a diversion from a telling attack upon his weak point. He seeks to shift the ground of the controversy, and begins to talk of a matter that was never the subject of dispute. He invokes Professor* JOHNSTON'S analysis of *wheat* to prove the nutritive power of the *bran of bread*—which was not the matter called in question. Now everybody who knows the A B C of dietetics and chemistry knows this. Mr. WARD'S vainglorious chuckling at my '*ignorance*' here is quite amusing. Why, I could give him chapter and verse of my own writings in which I say even stronger things of the natural power of *bran* (with the meal) than even Mr. JOHNSTON'S analysis shadows forth. How different this bran is from the denuded, exhausted, scaly refuse ('twenty scales'! Mr. WARD says; twenty thousand is nearer the mark) of the brown bread-eater's *excreta*, needs not to be told.

"But out of Mr. WARD'S own mouth I will convict him. He says: 'Now the intelligent reader of my former letter fully understands that the nutriment I spoke of, was in *bread* and not in the *bran*.' Begging Mr. WARD'S pardon, the nutriment he spoke of was '*that which we reject from our bodies as superfluous and unnecessary*.' Do we then reject bread as the superfluous and unnecessary part of our food? Certainly not, but *the branny scale*. The substance, therefore, of which Mr. WARD really spoke was the branny scale—*not the bread*—which indicates at once my inference and my honesty, and saddles Mr. WARD with the double stigma of a bad logician and a cunning calumniator. The possible evasion, may be the reply, 'Oh! but I *meant* bran as it exists *in* bread.' To this I make answer, that we have only to do with what Mr. WARD *said*. If he was not competent clearly to express his meaning, he had no right to enter the arena of discussion with the airs and flourishes he displayed, much less to arraign those who do mean exactly what they affirm. By this time it will be seen that we are quite at one with Vegetarians as to the nutritive power of *whole-meal* bread. Mr. WARD admits all I contend for, viz., that the nutriment is not contained in the 'branny scale'—that it is 'something besides,' as he expresses it, '*something between the bran and the fine flour*.' Precisely. This *tertium quid*, then, is something between the inert covering, or 'branny scale,' and the fine flour, viz., the *pollen*, or 'pollard,' adherent to the scales.

"3rd. I am next accused of not supporting my statement about the connection of Vegetarianism and consumption. But it is time enough to come to the rescue of my opinion when it is in danger of being overthrown. I have yet seen neither facts nor figures to invalidate it. When I do, I shall gladly give it up, as I have no object to maintain but *truth*, on whose side soever it may be.

* He makes for the nonce, this quondam Professor into a "Profound" Chemist!—the said "Professor" (Lecturer) being the author of an Anti-Vegetarian and Anti-Teetotal book full of blunders. Anything for a flourish!

"Another correspondent (Mr. WILKINSON) has my best thanks for his kindly-tempered note. He and others must decide who is the aggressor. I do not profess, however, to go to quaker-lengths in the doctrine of forbearance. The feelings of almost every man in the country just now is with me here. When 'Russia' comes 'bullying,' meekness is no virtue—the shine must be taken out of him—his shallowness and bravadoism exposed. I hope Mr. WILKINSON will well understand that I am neither an enemy to the Vegetarianism of some, nor a thick-and-thin advocate of a mixed diet for all. I am often making converts to it of men who will bless me every day of their lives for the change. But many are Vegetarians who should not be Vegetarians, *or not till much later in life*. Doctrinally on this subject, let me distinctly contend for the principle that *so long as the circumstances and constitutions of mankind are so diverse as they are, there can be no universal diet!*—no more than there can be a standard size and cut and quality of coat. Far too much stress is laid on the renunciation of flesh-eating—as if in that precise article of faith and practice, consisted the whole 'law and prophets' of a sound dietetic regimen. Moderate flesh-eating would be infinitely less mischievous than the diversified mixtures and dainties by which many Vegetarians compound for flesh. Let me here, also, repudiate the common notion that men can be classed *dietetically*, like the lower animals. No! Man is neither a carnivorous, frugivorous, graminivorous, herbivorous, nor omnivorous animal. Neither anatomically, nor physiologically has he any precise *analogues* in the brutes beneath him; —nor can he have. *Man is essentially a cooking animal*, and one that has no fixed *habitat*. He is a denizen of every clime. To talk of man's *natural food*, therefore, *in the same sense* that we talk of the natural food of brute animals is an error. When at all removed from the savage state, almost every morsel he puts into his mouth is *denaturalized* by the arts of cookery—changed into an entirely different substance from its original by the chemic force. How wide is the distance between boiled potatoes, peas-pudding, rice-curry, apple-dumpling, bread, porridge, hominy, omelettes, soups, buttered-toast, and pie-crust, blanc-mange, and mushroom patties, and their *raw* representatives! Animals eat the food that is daily furnished them from the liberal bosom of nature. Man (under Providence) as his own provider, and as the 'partaker of a condition' wherein there is a mighty distance between the food and his mouth, has to seek it in all climes, and has also to preserve it from spoiling when gotten, and store it up against a thousand contingencies. In an Edenic clime, and with an Edenic life, one could very well afford to live on Eden's food. Far other is the toiling lot of ninety-nine in the hundred of our fellow-creatures.

"From the two striking facts stated by Mr. WILKINSON, no *positive* inference in favour of my position can be drawn. Nevertheless, they carry with them a weight and suggestiveness we cannot ignore. The late Dr. HOPE, and a large

family of brothers and sisters, all died of consumption before forty. If I recollect rightly, there was said to be no hereditary taint. He attributed the tendency to his mother's Vegetarian crotchets, and the squashy, or stinted diet she enforced upon them as children, and growing youths. Isolated facts, however, tell nothing. Another correspondent, a patient (H. S.), *throve* upon Vegetarian diet. His was just the sort of constitution it was fitted for, and he would never have been ill if his lot had not placed him temporarily under ungenial or under unhygienic influences.

"Here, then, I calmly take my leave of Mr. WARD; not in the least 'irate,' or disconcerted at the spectre of quackery he holds up to frighten me withal. The water-cure is only another word for a mode of healing diseases *on strict hygienic principles*, or an enforcement of diet, regimen, air, exercise, etc. In all this there is no quackery. You may conceive, then, how easily I sit under Mr. WARD's puerile insinuations on this head. Those who know me intimately, or have consulted me professionally, and who have read my humble efforts to unveil the mystery of physic, and to strip it of its false pretensions, will vindicate me of any taint or tendency of this sort. My work on *Consumption* has been reviewed in upwards of fifty journals, and the best of them have all concurred in this eulogy—*that it was utterly free from the least tincture of quackery.*

"I have, in conclusion, to apologize for the length of this letter (my last to Mr. WARD). I have had to unhorse and disarm one of the *Bashi-bazouks of literature*—men overbearing in their tone, furious in their passions, haters of all who touch their prejudices, deadly in their assaults when they think they may pounce upon an antagonist from a safe ambush, and gloating with savage delight when they imagine they have 'thrust the lance home'; but who, *when fairly confronted,* prove utterly unskilful in fence."

Your obedient servant,
JOHN BALBIRNIE.

PUBLICATION OF SPEECHES AS TRACTS.

DEAR SIR—Having been for some considerable time an advocate of Vegetarianism, and also a reader of its publications, I think it the duty of its friends to spread its principles as widely as possible, and in no way, in my opinion, can it be done more efficiently than by reading. I always make a practice of lending my *Messenger* to my friends, and find that the speeches of Mr. SIMPSON, Mr. SMITH, and others, have very great weight with them, and tend to convince, if not to induce all to adopt the Vegetarian diet.

I think if a reprint of the speeches of these gentlemen were brought out in a series of tracts, in a cheap form for circulation, that many of our friends would purchase them for gratuitous distribution, and this would no doubt tend to facilitate our onward progress.

I am, Sir, yours truly,
Bristol. P. G.

Our correspondent does not seem to be aware that several of the earlier addresses on the Vegetarian question were thus published as tracts, and were widely circulated in 1848 and 1849, such tracts being still to be had, if required.

VEGETARIANISM AND ECONOMY.

SIR—As the economical character of the Vegetarian system of diet is sometimes questioned, and nothing is so convincing as practical experience, I send you a summary of the household expenses, of a family of three persons residing in Manchester, from July 1st, 1853, to July 3rd, 1854, as taken from entries regularly made in the *Working Man's Housekeeping Book.*

ARTICLES OF FOOD.	Annual Expenditure of a family of 3 persons.			Weekly Expenditure of a family of 3 persons, about.	
	£	s.	d.	s.	d.
Bread, Flour, and Barm	8	12	6¼	3	3½
Oatmeal, Rice, & Tapioca	0	12	8¼	0	3
Fruit	1	10	1	0	7
Vegetables . . .	1	15	6	0	8
Milk	4	1	4	1	6
Butter	5	0	4½	2	0
Eggs	1	9	10	0	7
Sugar	2	15	8	1	0
Tea	1	14	10	0	8½
Coffee	2	0	5	0	9
Cocoa	0	14	5½	0	3
Cheese	0	9	0½	0	2¼
Treacle and Honey . .	0	6	10½	0	1½
Buttermilk . . .	0	1	4½	0	0¼
Salt, Vinegar, Spices, &c.	0	11	1	0	2½
Baking Powder . .	0	4	11	0	1
Total .	£32	1	0	12	2½

Although the price of flour has been, during the greater part of that period, nearly double what it previously was, it will be seen that the whole expenditure for food for 52 weeks only amounted to £32 1s. 0d., the annual expenditure for each individual being thus £10 13s. 8d. per head.

As *butter* forms the largest item of expense next to bread and flour, and may, as well as *tea* and *coffee,* be dispensed with, or at least materially lessened, to the great advantage of health, perhaps a saving of from £7 to £8 might thus be effected, after allowing for the use of a greater proportion of fruit, cocoa, etc., as substitutes.

An examination of the summary which, indeed, is a principal advantage of the *Housekeeping Book,* which should be more generally used—will show that an undue expense has been incurred for *flour* in proportion to the other farinaceous articles—*oatmeal* and *rice*—also that too little *fruits* and *vegetables,* especially the former, have been consumed. To this as well as the saving above alluded to, I am now directing my attention, being satisfied that Providence has so wisely ordered all things as to make the *cheapest* and *most palatable* food also the best.

I may observe that our bread was made *at home* and of the best bread flour, and wheat-meal, fresh from the mill, mixed in equal proportions: also, that we drink no intoxicating liquors, do

not use tobacco in any form, and have had no occasion for a doctor in the house.

I am, Sir, respectfully yours,

Manchester. E. S.

P. S.—I beg to suggest that a *Vegetarian* Housekeeping Book be published, containing the items adapted to our wants.

THE VEGETARIAN TREASURY.

THE INFANT AND THE MOTHER.

As the infant begins to discriminate between the objects around, it soon discovers one countenance that ever smiles upon it with peculiar benignity. When it wakes from its sleep, there is ever one watchful form bent over its cradle. If startled by some unhappy dream, a guardian angel seems ever ready to soothe its fears. If cold, that ministering spirit brings it warmth; if hungry, she feeds it; if happy, she caresses it. In joy or sorrow, weal or woe, she is the first object of its thoughts. Her presence is heaven; the mother is the Deity of infancy.—DICKENS.

DIET AND HEALTH OF THE ROMANS.

So fully were the Romans at one time persuaded of the superior goodness of vegetable diet, that, besides the private example of many of their great men, they established laws concerning food, amongst which were the *lex fannia*, and the *lex licinia*, which allowed very little animal food; and, for a period of five hundred years, diseases were banished, along with the physician, from the Roman empire. Nor has our age been destitute of examples of men, brave from the vigour both of their bodies and minds, who, at the same time, have been drinkers of water and eaters of vegetables.—Dr. WHITLAW.

AN HISTORICAL FACT.

Wheat was first sown in the North American colonies in 1692, on the Elizabeth Islands, in Massachusetts, by GOSPOLD, at the time he explored that coast. That was just 252 years ago, and since that time so great has been the increase of this cereal, that, in the year 1849, according to the census of 1850, the product amounted to 100,503,899 bushels. Up to 1610, and perhaps later, England supplied the colonies with the greater part of their breadstuffs. How changed is it now! All Europe is looking to us for bread. The bread sent to the colonies in 1610 was not cast upon the waters never more to return. Two hundred and forty years afterwards it rolls back in a continuous stream, to gladden the hearts of half-famished millions in England, and France, and Belgium. The descendants of men originally lashed and scourged from their shores, and forced to make their future habitations beneath the uninviting sky—more humane than the taskmasters of their fathers—are now striving to return good for what was considered an evil, by supplying them with bread.

THE MORAL EFFECT OF ALIMENT.

The moral effect of aliment is clearly evinced in the different tempers of carnivorous and frugivorous animals. The same effect of aliment is discernible among the different species of men; the peaceful temper of the frugivorous Asiatic is strongly contrasted with the ferocious disposition of the carnivorous European.—ROUSSEAU.

HABIT AND IGNORANCE.

Habit and ignorance have a much greater share in occasioning the dirt, diseases, and wretchedness of large sections of the population than has generally been understood by philosophers and philanthropists. The Scottish Highlander gives up the best room in his cabin to a cow, the Irish cotter to a pig; they sleep surrounded with filth; and whether the potato crop has failed or been abundant, makes no difference, in this respect, to their condition. Poverty is not the cause of the dungheap before the door, but indifference to cleanliness; an indifference which they carry with them as emigrants, and retain in the United States when their wages have been quadrupled. Upon this subject the sanitary reports have rendered invaluable service to the public, in removing prevalent misconceptions by plain statements of fact. They abound with instances of disease and wretchedness, occasioned, not by poverty, but a total disregard of the laws of health; and this, not only in towns, but in rural villages and situations naturally salubrious; and they trace the effect of causes of mortality, by which the rich are, relatively to their numbers, as frequently the victims as the poor. —*Westminster Review.*

GRATITUDE.

Ah! while we view the blessings of the year,
Chasten the smile of joy with virtue's tear;
And as we take the heaven conferr'd supplies,
Let soft compassion in our bosom rise;
Since from thy hand unsparing we receive,
O teach our hearts unsparingly to give;
With souls uplifted while the knee we bend,
May grateful incense to thy throne ascend,
And may the suppliants find acceptance there,
As warm with pious love they breathe the prayer;
With thee may every thought begin and end,
O First and Last! Creator! Father! Friend!

RESULTS OF DISCUSSION.

The results of the honest discussion of subjects is no doubt beneficial, in leading to the formation of more correct opinions than are generally entertained to begin with upon any new question. The method in which discussion may be conducted, however, is so varied, as very materially to affect the conclusions to be arrived at, and even in the minds of those who are the principal actors in it.

Inquiry and communication are constantly producing discussion in social life, and when this is for the purpose of eliciting the truth, the results thus regulated are useful at every step. Unfortunately, however, there are other objects than those of truth, so commonly made leading elements in discussion, and especially in public discussion, that what should be its natural product, is of an exceedingly uncertain character, and is often fallacious to the public, whilst productive of mischief to the actors in it. Probably this has led to the popular conclusion that "a man can prove any thing" in discussion, "if he be but clever enough."

There is, however, it must be admitted, a counterpart to the want of candour, honesty, or other errors of the discussionist, and that is in the want of intelligence, discriminating power, and, above all, the substituting of opinions for facts, in the public who are appealed to. With the mass of the public, it seems sufficient to quote influential names in support of positions intended to be supported, forgetful that the deductions of the greatest philosophers are all simple and intelligible to the "common sense" of men, when once they are referred to the *facts* on which they are founded. "Common sense" and "common things" ever go together in the progress of the world; the apparently complicated is ever being reduced to the simple, and if the theories of all are submitted to the test of a common sense view of the *facts* on which they profess to be founded, an issue is satisfactorily arrived at, for the analysis and subsequent corroboration, or refutation, of the subject for which attention is claimed. This position is absolutely true of all essential things; and for the more abstract questions of truth, these neither are nor can be addressed to popular attention with any practical result, and can thus well be left to the disputations of the scientific world, who, however, so far as any thing can be made useful, have to resort to the same searching analysis for fact and sound deduction therefrom, which has to be pursued in commoner and more essential things.

How much safer, then, for the public, in estimating the value of the positions of the discussionist, to ask for the *facts* on which the opinions of men of name and profound acquirement are supposed to be based, and to receive the name and opinion as at all times secondary to the facts on which it is presumed to be founded. It is this simple process, due to the common sense of society, that would, at once, put down two-thirds of the errors and false assumptions which belong to opinions without facts, and whether on all essential facts of science, or social, or even political questions, would be a grand safeguard to the well-being of the honest and well-intentioned of every class.

Discussion, thus, for want of honesty in the discussionist, and more intelligence in the public, is rendered questionable and uncertain in its results; but with the general observance of the rule of *seeking the facts*, and letting the *opinions* of the authorities quoted be regarded as valuable, or otherwise, as it may be found in accordance with these, the public have the most powerful engine for the correction of error, and the sound guidance of the future.

MAN'S REPUGNANCE TO THE DESTRUCTION OF LIFE.

There is an error far too commonly entertained, that man is by nature prone to inflict pain, and is capable of deriving pleasure from such pursuits as result in the destruction of life. In a world in which order is the exception, and disorder the prevailing characteristic, this may seem a somewhat natural conclusion, but will not for a moment

bear the test of a careful examination. Instances in support of this view are quoted from the striking conduct of certain classes of the animal creation in the destruction of their prey, and from man's own conduct to the inferior animals, and even towards his own species, in uncertain and conflicting passages of his history. We need hardly, however, for a moment observe, that the instance of the carnivorous tribes in relation to their prey, especially if taken with their other characteristics, is much more calculated to serve as a warning than as an example, and that the higher order of endowments observable in the nature of man,—ascending in our admiration of the broad difference we seek to establish between him and the inferior animal creation, to the "lordly and noble"—are at least strikingly inharmonious with habits of prey. Nor can man in his savage conflicts with his brother man, be presented in such a light as at all to do honour to our perceptions of what we acknowledge to be the highest attributes of his character. With the progress of civilization, the arts of peace, and the cultivation of brotherly kindness, have been discovered to be the most ennobling to nations as well as to individuals; and thus, man, in relation to the savage acts of the earlier periods of his fallen history, or the blood-thirsty cravings of savage races of the present day, can no more draw a precedent for the advantages of a course of destructive conduct to his fellow-beings, than he can from the observance of the practice of the carnivorous animals in destroying their prey. Both courses are unworthy of him.

The great error in all the conclusions which have tended to ascribe pleasure to man's nature in destruction and bloodshed, arises from the consideration of man in depraved or abnormal conditions, and the want of careful consideration as to his nature, moral, intellectual, and physical. It cannot be for a moment denied, that the tiger, as well as the other tribes of the carnivora, are constituted in direct relation to their prey, and, as what is natural is ever made easy and pleasurable, the normal condition of all these races shows that there is not merely adaptation, but the highest satisfaction in every act associated with it, not excepting those of the destruction of life, essential to their existence as animals of prey. Unless, however, we take the Carib (commonly regarded as the most degraded and blood-thirsty of the human species) as a type of the human race, we shall find nothing in the families of mankind which at all approximates to the thoroughly expressed characteristics of the animals of prey; and from the moment that we seek a standard in relation to the highest orders of humanity, and bring philosophical observation to bear in pointing out what are the essential characteristics of human nature, we find that the assumed tendency to destroy life is at least more than brought into question.

Regarding man as a physical being, his natural instincts are all repelled by every step essential to the strict imitation of the animal of prey; and though intellect may aid him in substituting the knife and other destructive implements for the teeth and claws of the carnivora, nature is still forcible in her instinctive declarations of repugnance to the processes essential to the making use of these. Above and beyond all, however, there is the moral nature of man, which, in its leading benevolent characteristic, opposes itself to the destruction of life, and to the needless injury of the weak and defenceless; and though the intellect may here again be said to have an influence in modifying and directing this tendency where the life and health, or other essential conveniences of man, are brought into danger, the modifying influence of this is still such as ever tends to the declaration, that the bloodshed and destruction of the inferior animal creation, as well as of the human species, are opposed both to the instincts, the intellectual, and the moral state of the human subject.

We, of course, at once apprehend the objections to the picture we have attempted to draw of the natural constitution of man, but are ready to meet them without fear that our theory should be at all marred in fact. "We see men delight in the destructive acts of sporting," says one; and "have we not before us ample evidence in the destructive features of history, that men take delight in the destruction of life, and this even in the most civilized nations of the earth?" says another. "Is not man unquestionably endowed with a tendency to combat and destroy?" says a third. On the first of these popular objections we have simply to remark, that the phases of society suggesting such conclusions are the result of erroneous training. Certainly, we behold men who, from the force of education in destructive practices in sporting, can shoot down and otherwise destroy thousands of the beautiful specimens of the animal creation, and some of these even of the gentlest and most inoffensive kind, and with an apparent zest, which seems to declare that they are vain of their practice as destroyers. We behold even men of rank and title most conspicuous in these practices, and the other day, even, nearly a thousand of GOD'S harmless creatures,—warm-blooded, complete in their animal existence, and of nervous life sentient as that of their destroyers—were shot down

in the name of kindness and patriotism, if not of mercy itself, as we read in the following extract from the public prints:

"PATRIOTIC SPORTING.—Lord WARD with some of his friends commenced shooting on the Hurcott Manor, on Friday last, the game which he intends to send to our soldiers in the Crimea. There were eight guns, and at the close of the day's warfare the result was the death of 336 hares, 140 rabbits, 78 pheasants, 3 partridges, and 1 woodcock, total 558. On the following day his lordship, with Sir J. S. PAKINGTON, Bart., and others, had a day's shooting for the same object, on the Witley estates. There were nine guns, and the day's sport yielded 188 hares, 123 rabits, and 103 pheasants, making a total of 414, and of both days, 972."

All this, however, we contend, is solely and purely the result of training; for though there is certainly considerable difference manifested between the savage and the civilized in the tendencies to destructive pursuits (the results of training in previous generations), there is, in degree at least, pain and compunction experienced in the first steps which have to be passed through before the practice of sporting in any of these forms can give pleasure. The accidental shooting of one's dog, or the wailing cry of the hare when closely pressed by the hound, are quite sufficient, early on, to turn some from what might ultimately have become a confirmed sporting habit. But though the sense of pain is associated with the first acts of slaughter, and even in some cases intense compunction experienced, where, from trepidation, inexperience, or other accidental circumstances, life has not been fully destroyed, the shame at manifesting other feelings than those of the *trained* sportsman, with other indurating effects of progress in the perpetration of such acts, but too commonly suffice to repress much of these early natural feelings (where the steps to the ultimate practice of the sportsman are not even more imperceptibly taken), till, at length, what was painful becomes, comparatively at least, an inferior pleasure. It is in this way, just as in the processes to which the helpers of the slaughter-houses are submitted, that education can be perfected, and though the first act in each vocation is accompanied by a throbbing bosom, the ultimate results of departure from nature (always constant in proclaiming against the practice, notwithstanding, to begin with) is to prove, at most, that man, by the force of adaptability, *can* exist otherwise than as the instincts of his nature, the powers of his reason, and the mercy and benevolence of his moral nature, will infallibly direct.

As to the conclusions to be drawn from the warlike practices of the majority of the races of mankind, and more especially of those of the most civilized communities, (on the practice of which the argument is intended to be most forcibly placed), we might simply call attention to the notable discrepancy between the principles of profession or belief, and the practice of such communities, and inquire whether, in a land of Christians, the obligations of Christian conduct to others are only to be binding so far as suits the convenience or expediency of individuals or nations. But we prefer to go to the root of the matter, and to state that the destruction of human life is lamentably opposed to the whole nature of man. By man in a state of nature, we only refer to the normal state of man—not the savage state,

> "Nor think in Nature's state they blindly trod;
> The state of Nature was the reign of GOD:"

And if required to account for the facts that seem to establish any other conclusion, we have again to revert to the force of habit and unfortunate training, in bringing about the dire conflicts and slaughter of Christian nations as now witnessed, after hundreds of years of the profession of the "humanizing teaching of the Gospel of Peace." Men are not proof against evil example and training, even here, any more than in their erroneous practices in slaughtering and preying upon the brute creation—the great step of transition to the "forging of the sword," and the slaughter of our "brother man." For illustrations to prove our position, the merest every-day incidents of war, will amply satisfy us. We extract one worthy of deep attention, from the events of the present war.

"It would be difficult to find in the whole range of fiction, a more affecting incident than is contained in the following extract from a letter written by a British seaman, now serving in the Baltic, to his wife, who resides in the neighbourhood of Boston, Lincolnshire. The letter is dated Hango Roads, May 22nd, and is published at length in the *Boston Guardian*. It was his first service on shore as a soldier, having been sent on shore with a boat's crew of marines to silence a fort and take some guns:—

'We dispersed at a few hundred yards distance from the beach, to keep the coast clear whilst the boat's crew made prizes of the guns. The enemy had the advantage of the wood, and also knowing the country well, and a troop of them showed in advance. We were ordered to fire. I took steady aim and fired on my man at about sixty yards. He fell like a stone. At the same time a broadside from the —— went in amongst the trees, and the enemy disappeared, we could scarce tell how. I felt as though I must go up to *him*, to see whether he was

dead or alive. He lay quite still, and I was more afraid of him lying so than when he stood facing me a few minutes before. It's a strange feeling to come over you all at once that you have killed a man. He had unbuttoned his jacket, and was pressing his hand over the front of his chest where the wound was. He breathed hard, and the blood poured from the wound, and also from his mouth, every breath he took. His face was white as death, and his eyes looked so big and bright as he turned them and stared at me. I shall never forget it. He was a fine young fellow, not more than five-and-twenty. I went down on my knees beside him, and my breast felt so full, as though my own heart would burst. He had a real English face, and did not look like an enemy. What I felt I never can tell, but if my life would have saved his, I believe I should have given it. I laid his head on my knees, and he grasped hold of my hand and tried to speak, but his voice was gone. I could not tell a word he said; and every time he tried to speak the blood poured out so, I knew it would soon be over. I am not ashamed to say that I was worse than he, for he never shed a tear, and I couldn't help it. His eyes were closing when a gun was fired from the —— to order us aboard, and that roused him. He pointed to the beach, where the boat was just pushing off with the guns which we had taken, and where our mariners were waiting to man the second boat, and then he pointed to the wood, where the enemy were concealed—poor fellow, he little thought how I had shot him down! I was wondering how I could leave him to die and no one near him, when he had something like a convulsion for a moment, and then his face rolled over, and without a sigh he was gone. I trust the Almighty has received his soul. I laid his head gently down on the grass and left him. It seemed so strange when I looked at him for the last time; I somehow thought of everything I had heard about the Turks and the Russians and the rest of them—but *all that* seemed so *far off*, and the dead man *so near*.*

To man, even in a transition state from nature's ways, it must, indeed, be "a strange feeling that you have killed a man." But let us glance from this instance of early compunction to the results of a few months' training in the trenches before Sebastapol, and what then do we see? We make the extract from the letter of a Marine.†

"I have not had my clothes off to sleep since I have been here, and I shan't if we stop for six months. We sleep with our belts on and 60 rounds of ammunition, and our muskets loaded by our sides. * * * * You can tell Bob I have got a slap-up great-coat for him, that I got one night when I was out on picket. The man that had it that night will never want it again, for he was not able to carry away a small bit of lead I made him a present of."

We here see how lightly is the destruction of life held after the "hard practice" of a brief period; and it is thus, we contend, that the instances presented of men taking pleasure in the pursuits of war, are but a further stage of erroneous and abnormal training.

For the rest, man is obviously both combative and destructive, whether he live without preying upon the animal creation, or carrying war into his neighbour's country? But combativeness and destructiveness but require the regulation of the moral nature to be important gifts, even for the progress of morals, and their legitimate exercise is the contending against and putting down of difficulty and evil.

Man in harmony with his nature, is thus opposed to slaughter and bloodshed, whether encountered in seeking food, or conquest, and an accurate observation of the features of his history, we believe, will prove what the wisest moralists have contended for, that he is only susceptible of enduring happiness in a life of obedience to the peaceful, merciful, and noble attributes of his being.

* *Inquirer*, July 15, 1854. † *Times*, Sept., 29, 1854.

ON THE PROPER FOOD OF MAN.

There are few subjects on which a greater diversity of opinions is entertained than that which relates to the proper diet of the human family. Some of those who have investigated the subject extensively, have come to a full conviction that a Vegetarian diet is that which is most in accordance with the laws of human physiology, and for which the anatomical structure of man is evidently best adapted. So far as history can be relied on from its earliest records down to the present period, it is manifest that from two-thirds to three-fourths of the human race have in every age subsisted almost exclusively on vegetable aliment. The Brahmins of India, and the mass of the inhabitants of Hindostan, neither kill nor eat any sort of animal for food; and it is certain that such has been the rule of their conduct for more than *two thousand years!* While they rear numerous herds of cattle on account of their useful and patient services to man, such is their sympathy and veneration for these animals, that to kill, or even treat one of them with cruelty, is there deemed a capital offence. There, indeed, every living creature, even the meanest animal, meets with justice and tenderness, and the idea that fruits, grains,

and farinaceous productions are the proper and natural sources of man's nutriment, and are sufficient for the support of his physical existence, seems to obtain almost universally. The Japanese for the most part feed on rice, pulse, fruits, roots, and herbs. The Chinese, and the most laborious and useful portions of the families and nations on the earth, subsist for the most part on vegetable diet. And the people that are sustained on such food exclusively, are said "of all men to be the handsomest, the most robust, the least exposed to disease and violent passions, and to attain to the greatest longevity."

There are others, again, well versed in the knowledge of human nature, who think a mixed diet, partly animal and partly vegetable, is that which is the most suitable and best fitted for man's nourishment. Animal food, they contend, is more allied to our nature than vegetable, and more easily assimilated to the sustenance of our physical powers. Yet it is admitted that the vegetable kingdom is the only source of nourishment, directly or indirectly, of all animal support; and, consequently, that there is no nutrition for animal or man's maintenance but what is drawn from the vegetable world. It is admitted also by such as have investigated this dietetic inquiry with a desire to come to a knowledge of the truth, that, in temperate and warm climates especially, an animal diet is more wasting than one of vegetables, because it excites, and by its stimulating qualities produces, a temporary fever after every *flesh-meal*, and by these stimulating tendencies, urges unduly the springs of life into constant preternatural and debilitating exertions; and that we seldom see those who indulge much in a mixed or animal diet, to be remarkable for health or longevity.

But it is not uncommon to meet with persons whose views and habits are still more carnivorous; who seem to look upon *flesh* rather than *bread*, as being the constituent, or "staff of life," and who endeavour to convince us, that throughout all life, struggle is the law of ascension, death is indispensable to the continuation of human life, and that hence all those butcheries, and even those rude antagonisms, occurring between man and man, are justifiable and in accordance with the nature of things. War is considered by such persons as a legitimate consequence of the condition of our race, and all the concomitants of war, such as butchery, hunting, martial games, and field sports, are equally legitimate. When battle and destruction cease, say they, the whole animal world, with man at its head, must terminate in annihilation; the law is that animal life must be perpetuated through death and decay.

We remember reading, with no little surprise, in a very popular work, on *The Relation between the Holy Scriptures and some parts of Geological Science*, by JOHN PYE SMITH, D.D., sentiments like the above. "The mysterious principle of life," says Dr. SMITH, "is universally maintained by the agency of death. From dead organic matter the living structure derives its necessary supplies. The processes of nutrition, assimilation, growth, exhaustion, and reparation, hold on their irresistible course to decay and dissolution— in other words, to death. Some persons have *dreamed* of sustaining animal life by exclusively vegetable food; ignorant that *in* every leaf, or root, or fruit, which they feed upon, and *in* every drop of water they drink, and *in* the very air they breathe, they put to death myriads of living creatures, whose bodies are as 'curiously and wonderfully made' as our own, which were full of animation and agility, and enjoyed their modes and periods of existence as really and effectively under the bountiful care of HIM 'who is good to all, and whose tender mercies are over all his works,' as the stately elephant and the majestic horse, or man, the earthly lord of all. By far the larger portion of the animal creation is formed, in every part of its anatomy, internal and external, for living upon animal food, and cannot live upon any other." Agreeing with the principles of Dr. SMITH, we were not surprised to read corresponding sentiments in a work recently published by J. W. BRADLEY, of our city, entitled, *Wild Scenes and Wild Hunters of the World*, written by J. C. WEBBER. We could not reasonably expect a *Wild Hunter* to advocate any other view of human diet than one, by the carrying out of which his every day's existence is sustained; but we might have expected something more intellectual, more scientific, more in harmony with truth, and resting less, in its conclusions, on mere *appearances*, from one so elevated in the literary world as Dr. SMITH. We admit, with him, that a "large portion of the animal creation is formed, in every part of its anatomy, *internal* and *external*, for living upon animal food"; we do not even stop here, but maintain that each and every part of any organized animal, taken separately, indicates and gives the key to a knowledge of all the rest, and demonstrates the structure, the character, and habits of the animal. Thus, if the *stomach* of an animal is so organized and adapted as only to digest animal food, its *jaws* must also be so contrived as to lay hold on and devour such prey; its *claws* to seize and tear it; its *teeth* to cut and divide it; the whole structure of its *locomotive organs* to pursue and obtain it; its *organs of sense* to perceive it from afar;

and in its *brain* must have been placed by creation the necessary *instinct* to enable it to conceal itself, and to bring its victim within its toils. Are these anatomical peculiarities met with in the structure of man's organization? Is every part of his anatomy, *internal* and *external*, formed for living upon animal food? Is his *stomach* like that of the carnivora? or has he the corresponding "external anatomy" of their *jaws, claws, teeth, locomotive organs, organs of sense*, and *instinct-imbued brain?* Baron Cuvier, whose knowledge of comparative anatomy was acknowledged to be profound, says, "Fruits, roots, grains, and the succulent parts of vegetables, are *the natural food of man;* his *hands* afford him a facility in gathering them; and his short and canine *teeth*, not passing beyond the common line of the others, and the tubercular *teeth*, would not permit him to feed on *herbage*, nor devour *flesh*, unless these substances were previously prepared by the culinary processes." Linnæus, one of the most celebrated naturalists that ever lived, says, "The species of food most proper and suitable for the human race is fruits, farinacea, etc.; this is evinced by the series of quadrupeds, by analogy, the wild man, or *orang outang;* by the structure of the *mouth*, of the *stomach*, and of the *hands*." Gassendi, Daubenton, Sir Edward Home, Ray, Professor Lawrence, Lord Monboddo, Roget, Bell, and other eminent and scientific men concur in their testimony, that man, by his anatomical structure, "internal and external," is unquestionably designed to feed on fruits, grains, roots, and other vegetable productions.

It is not necessary that we should here dwell upon the Bible testimony respecting the proper food of man. Science and religion, when correctly understood, will always be found in harmony with each other. The original dietetic law, recorded in Gen. i, 29, gives direction to mankind to eat *seeds*, and *fruits*, and "living *herbs*"; but no such ordinance or appointment is there to be found respecting *flesh* for food. In Paradise, "The Lord God caused to grow every tree that was pleasant to the sight, and good for food."

"Mark well; no stain
Of blood is seen—no reeking flesh appears
In Eden's banquet hall; but luscious fruits
In rich profusion lie, and every sense
Is charmed and sated too, but not inflamed
To lawless lust, or sensual act. Around
The harmless Lion walks; the fearless Lamb
Beside the monarch plays; the gentle Dove,
And tow'ring Eagle, here are friends for love."

But we must here again recur to Dr. Smith's account of those deluded persons who "have dreamed of sustaining human life by a diet exclusively vegetable," ignorant that in all that they eat and drink and breathed, they put to death myriads of living creatures. All this is mere declamation; unsustained by scientific facts. Whenever men of standing undertake to assume premises agreeing more with the suggestions of perverted appetites than with the teachings of unbiassed science, they ought to give "the truth, the whole truth, and nothing but the truth." It is true that animalculæ may be found in *stagnant* water, in *putrid* roots, and *decaying* fruits; but no such existences are found in those articles when pure. Take your most powerful microscopes, and examine the sound and healthful root, or the equally perfect and nutritious fruit, and where are your "myriads of living creatures." Look at a drop of pure fresh water. Where are all those innumerable animalculæ, "fighting with each other like young demons," of which Dr. Smith speaks? No such things are ever found in pure, fresh, living water. An excellent article on this subject appeared in the Philadelphia *Public Ledger*, of August 2, 1853. "The idea entertained by most persons, that all water, whether found in springs, wells, brooks, ponds, or cisterns; or even the fresh rain water, is filled with living creatures, is, as far as the miscroscope will enable us to ascertain, *without foundation in truth.* Water is a compound of two gases—hydrogen and oxygen—and the existence of animalcules in it is altogether dependent on certain causes, such, for example, as its contact with vegetable matter; thus, if you take a bowl of water, and place a handful of hay, or other vegetable matter *in* it, in a few days the top will be covered with a scum, which, by putting a small quantity under the microscope, will be found to be a mass of animalcules, but still only of the lower order, most of them being the *Monads;* the smallest of which class being so minute that 80,000,000 can swim about in one drop."

Thus far, then, we are persuaded our sentiments in favour of Vegetarianism, as the proper food of man, are borne out by the facts of science. The objections have been met and answered, and we trust our readers will join us in the faith and practice of Vegetarianism.—*American Vegetarian*, by the Rev. W. Metcalfe, M.D.

THE LONDON COMMISSARIAT.

A very interesting article in the *Quarterly Review* gives us some insight into the extent of the requirements of London and its neighbourhood, supposed to contain about two millions and a half of inhabitants. Billingsgate, Smithfield, and Covent Garden, are the

representatives of the three different divisions. Mark Lane is the great corn market; but with regard to corn, it is more spread abroad, and if the calculation is made that each person consumes 1 qr., or 480 lb., in the year, we may reckon that they require 2,500,000 qrs., in one shape or another. Our estimate would be that such a quantity of corn, combined with fruits and vegetables, would be sufficient to maintain the population without the flesh of animals.

DESCRIPTION OF FISH.	NO. OF FISH.
WET.	
Salmon and Salmon Trout	406,000
Live Cod	400,000
Soles	97,520,000
Whiting	17,920,000
Haddock	2,470,000
Plaice	33,600,000
Mackarel	23,520,000
Fresh Herrings (in barrels)	175,000,000
Ditto (in bulk)	1,050,000,000
Sprats	32.000,000
Eels	10,000,000
Flounders	259,000
Dabs	270,000
DRY.	
Cods	750,000
,, salted	1,600,000
Haddocks, smoked	19,500,000
Bloaters	147,000,000
Red Herrings	50,000,000
Dried Sprats	288,000,000
SHELL FISH.	
Oysters	495,896,000
Lobsters	1,200,000
Crabs	600,000
Shrimps	498,429,000
Whelks, Mussels, Periwinkles, Cockles	420,700,000
	3,367,040,000

Three thousand three hundred and sixty seven million, is the number of lives sacrificed from the fishy tribes, to supply the unnatural demand of the London stomachs. Who would believe it? Christian men and women eat them greatly without consideration. Many of these fish are kept in a state between life and death, retaining that spasmodic quivering of the flesh, which shows that life and feeling are not quite extinct. The lobsters are dragged reluctantly out of their rock-bound dwellings with much pinching and twisting. On arriving here, the fighting, twisting masses are plunged in their baskets into boiling water, and thus an end is put to their existence, and the black coat changed for a red. What tortures they endure we cannot say; they are not injured for the market; so that question is not considered. The crabs, however, cannot be treated in the same way; their nervous systems being more acute, or their tenacity being less, they dash off their claws in convulsive agony, if placed alive in boiling water. To prevent this, a needle is mercilessly thrust through the head, to kill them before boiling. The careless cruelties that are perpetrated on this host of God's creatures, that men thoughtlessly, foolishly, needlessly devour, to bring upon themselves numerous ills, is beyond the power of description.

Oxen sent to London by rail	322,188	
Sheep	1,630,793	
Calves	101,776	
Pigs	127,852	
		2,182,609
Oxen imported into London	56,065	
Sheep	229,918	
Calves	25,720	
Pigs	10,131	
		321,834
Besides these supplies about 37,000 tons of flesh are forwarded to the market, which will probably cost the lives of 200,000 sheep and 20,000 oxen		220,000
		2,724,443
An estimate of the fowls and game, pigeons and wild fowl, rabbits, hares, and other game, gives us the probable total amount supplied to London		5,759,900
		8,484,343

All these animals, being killed with all their blood in them, are very unwholesome.

Here we have a sacrifice to the human mausoleum, which undertakes to put away eight millions and a half of the inhabitants of this terrestial globe.

A description of Smithfield is the least horrible part of the drama, which individuals of the human race are compelled to enact to supply the smoking boards, the origin of the dire diseases which afflict the race. "If a stranger ventures into this living mass, he is enabled to watch more narrowly the reason of the universal ferment among the beasts. The drover with his goad is forcing the cattle into the smallest possible compass, and a little further on half-a-dozen men are making desperate efforts to drag refractory oxen up to the rails with ropes. In the scuffle which ensues, the slipping of the ropes often snaps the fingers of the persons who are conducting the operation, and there is scarcely a drover in the market who has not had some of his digits broken. The sheep squeezed into the hurdles like figs in a drum, lie down upon each other, 'and make no sign'; the pigs, on the other hand, cry out before they are hurt. This scene, which has more the appearance of a hideous nightmare than a weekly exhibition in a civilized country, is accompanied by the barking of dogs, the bellowing of cattle, the cursing of men, and the dull blow of sticks, a charivari sound, which must be heard to be appreciated. The hubbub gradually abates from twelve o'clock at night, the time of opening, to its close, 3 P.M. next day; although during the whole period, as fresh lots are headed up, individual acts of cruelty continue. Can it excite surprise that a state of things,

the worst details of which we have suppressed, because of the pain which such horrors excite, sometimes so injures the stock that, to quote the words of one of the witnesses before the Smithfield Commission, 'a grazier will not know his own beast four days after it has left him?' The flesh itself suffers in quality; for anything like fright or passion is well known to affect the blood, and consequently the flesh itself. Beasts subjected to such disturbances, will often turn green within twenty-four hours after death. Mr. SLATER, the well-known butcher of Kensington and Jermyn-street, asserts that mutton is often so disfigured by blows and the goad, that it cannot be sold for the west end tables."

There are officers appointed to condemn all tainted flesh in the markets. According, however, to a competent witness—Mr. HARPER—bad flesh-meat can be disposed of to any amount in the metropolis to butchers who live in low neighbourhoods, and who impose it on the poor at night. "There is one shop, I believe," he says, "doing £500 per week on diseased flesh. This firm has a large foreign trade. The trade in diseased flesh is very alarming, and anything in the shape of flesh can be sold at 1d. per lb., or about 8d. per stone!!"

Thus, in addition to the natural evils arising from eating the flesh and blood of animals, the air is tainted, the morals and the health of the population are corrupted, and no wonder fevers and cholera prevail.

Let us now turn to a more pleasant department of the commissariat.

At the first dawn of morning, in the midst of squalid London, sweet country odours greet the early riser, and cool orchards and green strawberry slopes seem ever present to the mind—

"Bright volumes of vapour through Lothbury glide,
And a river flows on through the vale of Cheapside."

As early as two o'clock in the morning, a person, looking down the way of Piccadilly, will perceive the first influx of fruit and vegetables to Covent Garden. Different portions of the market are dedicated to distinct classes of vegetables and fruits. The finest of the delicate and soft fruits, such as strawberries, peaches etc., are lodged in the central alley. On the large covered space to the north is the wholesale fruit station, fragrant with pears, apples, greengages or other fruits in season. The southern open space is dedicated to cabbages and other vegetables, and the extreme south front is occupied wholly by potato-salesmen. Around the whole quadrangle on a busy morning there is a party-coloured fringe of waggons backed in towards the central space, in which the light green of cabbages forms the prevailing colour, interrupted here and there with the white of turnips, or the deep orange of digit-like carrots; and as the spectator watches, the whole mass is gradually absorbed into the centre of the market. Meanwhile, the wholesale fruit-sales are well furnished from the railways, which pour in supplies from the surrounding country and from foreign ports. In one night the south-eastern line brought up

100	tons	of green peas from France
50	,,	of fruit from Kent
10	,,	of filberts
25	,,	of plums from France
10	,,	of black currants from France.

During two mornings that we visited Covent Garden, we saw 613 baskets (bushels) of strawberries that had arrived from Honfleur, and 1,000 baskets of greengages arrived from the same place during the week. It is impossible to give any idea of the amount of fruits and vegetables imported into London. The returns of the five railways show that about 70,000 tons of vegetables and green fruits are brought up in this way. The total amount must be very large; and we have no hesitation in asserting that if these articles were properly used, with a mixture of farinaceous produce, and if no fruits and corn were fermented and made into alcoholic and poisonous drinks, there would be enough to feed the population, without resort to the carcasses of animals, fish, flesh, or fowl.

That is what we desire to see, in order that the health and moral tone of England may improve, and reach to that height which philanthropists vainly imagine will come without this return to the laws of nature. Science and the experience of many living witnesses can testify to the great benefits likely to be derived from such a course. When no blood is spilt to furnish our meals, no poison is drunk to stimulate and destroy our life powers, then may we expect that the prophecies of the world's happiness will be fulfilled, and they shall "no more hurt nor destroy in all GOD's holy mountain." As true journalists, we must give this as our opinion; and the Vegetarians who have acted on this principle are ready to testify to the comparative health, strength, and moral vigour which they enjoy in entire abstinence from the flesh of animals. Although we plead for hydropathy and homœopathy as the cures of the ills which afflict humanity, we advocate a pure diet, cleanliness, air, and exercise as the means of securing health. Try this system in the hospitals, in the schools, in the workhouses. Science, we know, is in our favour,

and we are prepared to maintain by chemistry, physiology, and comparative anatomy, that fruits and farinacea are the proper food for man; and when that doctrine shall be acted on, we may say with SHELLEY,

"Happiness
And science dawn, though late, upon the earth,
Peace cheers the mind, health renovates the frame,
Disease and pleasure cease to mingle here,
Reason and passion cease to combat there,
And every shape and mode of matter lends
Its force to the omnipotence of mind,
Which from its dark mine drags the gem of truth
To decorate its paradise of peace."

—*Journal of Health and Progressionist.*

THE CONTROVERSIALIST AND CORRESPONDENT.

THE VEGETARIAN DISCUSSION.

WE present the following letters, in reply to the one inserted in our last * by Dr. BALBIRNIE.

DR. BALBIRNIE AND HIS LAST WORDS.

"Over proud
And under honest; in self-assumption greater
Than in the note of judgment."—SHAKESPEARE.

"I am well acquainted with your manner of wrenching the true cause the false way. It is not a confident brow, nor the throng of words that come with such more than impudent sauciness from you, can thrust me from a level consideration."—SHAKESPEARE.

DEAR SIR—Aha! the doctor is in the field again! He is again convalescent. True, we had evidence of his raving mania, his exhaustion, and then his leave takings, and all was over. But his "friends" have exhumed him; anxious for his fame, they have given a little spasmodic activity to the battered doctor, placed him on Rosinante again, handed him his lance and shield, and sent him in search of another windmill! But how altered! We are not now soiled with the rude abuse of the dragoon who would ruthlessly trample us beneath his horse's hoofs. The Indian has laid aside his tomahawk, and, if we can but heal his wounded vanity, he will perhaps hand us the pipe of peace! Now he comes with "bated breath and whispering humbleness," "to ask leave for room for a few more last words," "to rebut certain allegations," to parade his learning and importance, to refer us to the "chapter and verse of his own writings," to assure us that fifty journals have reviewed "*my work*," and the best of them have concurred in eulogising it. Pshaw! we are nauseated with this endless sound, this brassy ring of vanity. Fifty journals have looked at BALBIRNIE, and the best of them—none but the best!—have concurred in burning incense to his idol—self. Pray, doctor, tell us, was the fact of their eulogising your book the test of their respectability? We may pause for an answer.

But we have gained a point. "By this time" the Vegetarian has compelled the doctor to admit the nutritive value of bran. And yet, ungrateful for the teaching he has received, he spends about half his letter to show that somehow, or in some way, I have blundered on the bran question. And yet, marvellous! he is "at one with me by this time," he says on this same question!

The doctor is thimble-rigging. For peas he has questions. The "fibrine and iron" is first. That is answered: we have it in our whole-meal bread; even the refuse, the undigested portion, contains more fibrine and iron than the doctor's beef-steak. But then he shows the question of "nutriment." "Your undigested, indigestible branny scale contains no nutriment." Of course not, doctor. Your oracular statement is but a miserable truism. Surely, every one knows, without a revelation from Malvern, that the refuse is not the product, that the fæces is not the nutriment. The doctor sets out with the indictment that the Vegetarians are a "flabby," pale lot, without "stamina and power of energetic endurance." Because our food, "unless well managed (!) tends to produce an excess of the albuminous elements of the blood, and a deficiency of its fibrine, iron, and red particles." This was met with a positive negative; no Vegetarian eating whole-meal bread will be afflicted with one of the doctor's list of failings. And the doctor's statement is miserably unscientific. Every authority in physiology (but, of course, no one is an authority with the doctor but himself) would teach him that the deficiency of "fibrine" in the blood is not from any defect in the food while there is a sufficiency of albumen, but from a languid assimilating power. For the fibrine of the blood is not the fibrine of the food, but a vitalized product of the albuminous elements. Therefore, although the consumptive sufferer is afflicted with a deficiency of "fibrine," and an excess of unvitalized albumen in his blood, the error is not in the diet, but in the bad air, deficient exercise, want of light, or similar causes, that have reduced the power of assimilation below par. As I have advanced so far, I may as well at once separate for ever Vegetarianism and Consumption, which the doctor has so sillily and ignorantly conjoined, certainly, for no other reason but that he may make diet another of the uncertainties of the miserable, unscientific empiricism of old physic, that the doctor may have a larger field to prey on the hopes, and fears, and calamities of mankind. For what connection can there be between the sixty thousand annual deaths from consumption, and the one thousand members of the Vegetarian Society? About one in every sixth death from consumption, and about one Vegetarian death to every thirty thousand deaths. At a moment, from figures alone, must be seen the absurdity of connecting things so unequal. Without referring to theories or facts, it is easily seen that something more general and universal than the thousand Vegetarians must be at the base of the sixty thousand annual deaths from consumption. Particularly when it is remembered, that this annual slaughter is not from the peasantry of our country, who are partial Vegetarians, or from the oatmeal-eating labourers of Scotland, but principally from our town artizans, our middle and upper classes, who

* *Controversialist and Correspondent*, p. 3.

are emphatically the flesh-eaters of the community.

It may not be of much importance to notice that scrofula (of which consumption is but a phase, and a principal one) is named after a pig. For the Greeks and Romans saw some connection between eating pork and the disease, named, in consequence, scrofula. And although this is true to our day, there is no doubt a still more efficient cause in impure air. M. BANDELOCQUE in his *Etudes sur la Maladie Scrofuleux*, says,*

"Invariably it will be found, on examination, that a truly *scrofulous* disease is caused by a vitiated air, and it is not always necessary that there should be a prolonged stay in such an atmosphere. Often a few hours each day is sufficient, and it is thus they may live in the most healthy country, pass the greater part of the day in the open air, and yet become scrofulous, because of sleeping in a confined place, where the air has not been renewed."

He gives the following remarkable instances:

"At three leagues from Amiens lies the village of Oresmeaux; it is situated in a vast plain, open on every side, and elevated more than one hundred feet above the neighbouring villages. About sixty years ago, most of the houses were built with clay, and had no windows; they were lighted by one or two panes of glass fixed in the wall; none of the floors, sometimes many feet below the level of the street, were paved. The ceilings were low; the greater part of the inhabitants engaged in weaving. A few holes in the wall, and which were closed at will by means of a plank, scarcely permitted the light and air to penetrate into the workshop. Humidity was thought necessary to keep the threads fresh. Nearly all the inhabitants were seized with scrofula, and many families continually ravaged by that malady became extinct; their last members, as they write me, died *rotten with scrofula.*

"A fire destroyed nearly a third of the village; the houses were re-built in a more salubrious manner, and by degrees scrofula became less common, and disappeared from that part. Twenty years later, another third of the village was also consumed; the same amelioration in building, with a like effect as to scrofula. The disease is now confined to the inhabitants of the older houses, which retain the same causes of insalubrity."

Again, M. LOMBARD, of Geneva, who has been long occupied in searching out the secret causes, and the influences of trades on pulmonary phthisis, arrives at the following conclusions: †

1st. "The circumstances which multiply phthisis, are misery, sedentary life, and absence of muscular exercise, shocks sustained in workshops, a curved posture, the impure air of shops, the inhalation of certain mineral or vegetable vapours, and lastly, air loaded with thick or impalpable dust, or light, elastic, filamentous bodies."

2nd. "The circumstances which exercise a preservative, are riches, active life and fresh air, regular exercise of all parts of the body, inhalation of animal or vegetable emanations."

So far, then, from consumption being originated or developed by vegetable food, the greatest inquirers impute not the slightest cause to food of any sort, so long as it got in sufficient quantity or quality short of misery. And, therefore, when Dr. BALBIRNIE threw consumption into contact with Vegetarianism, he did it ignorantly knowing little of the matter, or moved by a more despicable motive, the getting of pelf out of the fears and ignorance of the public.

BALBIRNIE tells us there can be "no universal diet, no more than there can be a standard size and cut and quality of cloth!" Perhaps not. The vegetable world is so extensive and varied, from articles of costly price to others cheap as air or water, that we do not expect rich and poor Vegetarians will agree to subsist on one standard and universal diet. Neither is it necessary. Let each cut their cloth to the standard of their means and necessities.

"Far too much stress is laid on the renunciation of flesh-eating," says the doctor, although he knows very well that "flesh-eating" is the corner-stone of wrong dietetic habits, and that the man who is a Vegetarian, is something vastly more than a mere abstainer from flesh. He is necessarily a thinking man; a reasonable man willing to sacrifice his appetite for future good; an abstainer from "wine and strong drink," so that with the slaughter-house closed, and the gin and ale-shop gone, he may do something to produce a millennium without a drunkard, without a blood-stained brute, and without a quack.

We are next told by the doctor that "moderate flesh-eating would be infinitely less mischievous than the diversified mixtures and dainties by which many Vegetarians compound for flesh." I can answer for myself and for many of my acquaintances, that our "compounds" and "dainties" are far less than when we were moderate flesh-eaters. Simplicity and plainness are our rule and practice. But I confess I heard with some degree of horror that when BALBIRNIE was a Vegetarian (for the public should know he is a renegade from truth and simplicity), he compelled his poor children to eat a rice mess, with cheese sauce! So it may be the memory of these follies that inspired his charge.

Dr. BALBIRNIE, full blown with vanity, ventures on a new revelation: "Man is neither a carnivorous, frugivorous, granivorous, herbivorous, nor omnivorous animal. Man is a cooking animal. He is a denizen of every clime." And so are roses. "There is, in truth, no country without roses; from Sweden to the coasts of Africa, from Kamschatka to Bengal, or on the mountains of Mexico, the rose flourishes in all climates and in all soils." And they need not to be watered with brandy or manured with beef in one country, while in another they are left to a sterile soil, and the mere influence of heat and seasons. And the dog and the horse have been the constant companions of man in his migrations, and they have not departed from their natural food. And surely, if climatic considerations do not

* Quoted in *Sanitary Economy*, Edinburgh, 1850.
† *An. d'Hygiène, tome* xi, *partie* 1, Jan., 1831. Quoted by QUETELET.

influence and reverse the food of man's companions, they cannot necessarily do this for him. As to man having no "analogues in the brutes beneath him," possessing no anatomical or physiological characteristics that may be classed with other animals, it is sufficient to say, that LINNÆUS, CUVIER, DAUBENTON, GASSENDI, LAWRENCE, ROGET, *cùm multis aliis*, declare he has, and that Doctor BALBIRNIE contradicts *them!*

But, after all, diet, regimen, diet, are BALBIRNIE'S means of curing all diseases! Indeed, if man possesses no natural characteristics to indicate his natural food, upon what rule does Dr. BALBIRNIE proceed? Of course—prescribes according to his judgment, is the sapient answer! In short, his teaching is to perplex the public, lead them from a simple and natural rule of life, to rely on his judgment! Our public teaching he would make the private property of the doctor, and then call upon the public—

"Buy my specific!
Taken as a liquid it awakens;
Taken as a powder it promotes sleep."

And now, sir, if you or the readers of this letter, think I have pilloried the doctor too long, —pelted him without mercy, I would call your attention to the proud insolence with which he commenced this correspondence, to the air of contemptuous superiority with which he attempted to carry it on, to the Russian trick he is fond of displaying, acting the coward, running away, and singing a *Te Deum* to *his* victory, and then I trust you will confess that I, having

"To brand pretension's quackery with scorn;"

that I, having to show up the BARNUM of doctors, who, like his prototype, when he has made his fortune, may publish his own history, advertised as "humbug," and fling world-wide a loud laugh at the bare contemplation of how he has lived and fattened on the credulity of the public: I say, when all this is contemplated, it will be admitted that, considering the nature of the work, I have shattered this "whited wall" with as little dust and dirt as possible.

I am, dear Sir, yours obediently,
W. G. WARD.

Monmow House, Handsworth, Staffordshire, Jan. 9th, 1855.

DR. BALBIRNIE *versus* DR. BALBIRNIE.

DEAR SIR—In reading the long letter of Dr. BALBIRNIE, in your last number, I was amused to find a striking illustration of how little value attaches to the dictum of a medical man, as to the suitability or otherwise of the Vegetarian practice of diet to particular individuals, although the doctor maintains that this is a matter for professional guidance.

Your correspondent, H. S., mentions * that whilst under the care of Dr. BALBIRNIE at Malvern, he was advised by the doctor "to a trial of a little flesh-diet," which, however, he declined. In his last letter,† Dr. BALBIRNIE admits that H. S. "*throve* upon Vegetarian diet," and accounts for this by saying "his was just the sort of constitution it was fitted for"; then why display his ignorance of the fact by advising him to try anything else? The discovery of the doctor is therefore somewhat late, and by no means complimentary to his professional skill, since it appears to have been made only after a successful experiment by H. S., of nine years' Vegetarian practice, persevered in contrary to Dr. BALBIRNIE'S own advice. Leaving the doctor to reconcile the discrepancy between his former advice and present statements,

I am, dear Sir, respectfully yours,
Church. H. W.

* *Controversialist and Correspondent*, vol. v., p. 96.
† *Controversialist and Correspondent*, p. 5.

AN OBJECTION ANSWERED.

SIR—I do not know whether you will be able to make any use of this communication, but I can assure you that the popular objection to Vegetarianism, drawn from the supposed fact, that by the "locusts and wild-honey" on which St. JOHN the Baptist subsisted in the wilderness, is meant the insect locust, is considered a very strong argument against Vegetarianism by some of my acquaintances.

I never knew of the existence of a vegetable locust or honey-locust until a few months ago, when I saw some legumes exposed for sale in some of the grocer's shops here, ticketed "Locusts from the Holy Land." They well merit the name of honey locust, for they are exceedingly sweet and cloying, but I suspect these were not a fair sample, being probably deteriorated with keeping. I afterwards met with the enclosed extract,* and as the locusts sold in the shops here exactly tally with the description in the extract, I have no doubt but that those consumed by St. JOHN were from the vegetable kingdom. There is another argument in favour of this supposition, in the fact that the insect locust is only to be met with at rare and uncertain periods (if it were otherwise the country would not be habitable), which would render it impossible for any one to derive subsistence from them for any lengthened period.

You may, perhaps, be already acquainted with these facts, but I assure you I made the discovery with much pleasure, since it destroys one supposed objection in relation to Scripture, thought to be based on fact.

Seeing that there was an appointment of food in the beginning, and that this has never been revoked (indeed it could not be, for GOD is unchangeable), I regard all instances of flesh-eating recorded afterwards only as evidences of *permission*, and there is a great difference with GOD between *appointment* and *permission*. People usually look to the letter more than to the spirit of the Word, and I am always glad to find anything that removes objections drawn from supposed fact.

Hoping that on some suitable occasion you may, through the pages of the *Messenger*, correct the impression (which, I believe, generally prevails) that St. JOHN the Baptist subsisted on animal substances in the wilderness, and deeply feeling your zeal and exertions in the cause of Dietetic Reform,

I am, Sir, yours very respectfully,
Liverpool. S. J.

* *Treasury*, p. 20.

The locust tree is common in Palestine, in several countries bordering the Mediterranean, and in America, but in much greater abundance in certain parts of the East Indies, from which the *vegetable locust* is an article of export to this country, and has been more or less so for many years.

We are aware that some persons, even with a knowledge of the history of the vegetable locust fruit, have still inclined to the opinion that St. JOHN fed upon such an improbable food as that of the animal locust, the destroyer of vegetation. It would seem that such express the sentiment of the old German proverb, "Better a flea in the cabbage than no meat at all;" and that it is possible for "meat" to get into the understanding. The class, however, in modern intelligence, are thinly scattered, and should reflect that if JOHN the Baptist had had to feed upon the animal locust, his whole time would have been absorbed in following it, in its migratory and destructive course, to the sacrifice of his divine mission, as the great preacher of repentance.

GERMAN VEGETARIAN TESTIMONY.

DEAR SIR—In a former number of your periodical,* you have spoken of the advantage likely to arise from the publication of Vegetarian experience, and as I am fully impressed with the importance of this, will you allow me to communicate some particulars as to my own experience. In 1844, my eldest brother, who from moral reasons, had already abstained from flesh many years, directed my attention to a German book—the *Dér Weg Zum Paradies (The Way to Paradise)*, by DR. ZIMMERMAN—which defended abstinence from the use of flesh-meat, intoxicating liquids, tea, and coffee, with great zeal. The author, with whom I corresponded after reading his book, was in England in 1840, when he made the acquaintance of Dr. ALCOTT of America, who was living at the time at Ham Common, near Richmond. He took up the principles of this uncommon man with much zeal, and the result of his embracing these was the above book, which through the force of its evidence acquired many adherents, but the greater part of whom for want of firmness have returned to the old regimen.

In that year I went over to the standard of Vegetarianism, and the advantages I have gained by its adoption, leads me to look back with the deepest regret upon my continuing so long in my former practice of diet. The magnificent work of GLEIZES, *Thalysie, ou la Nouvelle Existence*, has tended to strengthen me in my already complete conviction of the immorality of slaughtering animals, and using their flesh as food, and my acquaintance and connection with the Vegetarian Society of Great Britain, has given me the force of a giant oak in a vehement hurricane. Its excellent President is so kind as to send me every month a copy of your periodical, which is a great treasury of instruction.

In my earlier years, I suffered from asthma, feebleness of memory, idleness of spirit, and other not praiseworthy qualities. From all these evils I have now been delivered for years, and I feel a force of living in myself, which I might regard as indestructible, were not all earthly life limited. In the exercise of my muscles, for physical strength and quickness, I do not fear to compete with any flesh-eater who is similarly constituted with me.

Some years ago, I made an essay to settle in Texas, and I spent the hottest portion of the year in a settlement of that country, and in Havanna, but I can assure you that a little heat is nothing to a Vegetarian, though the heat in these countries is not slight. Heat and cold are as nothing to the Vegetarian; he can endure either without much inconvenience; it is difficult, however, for a Vegetarian to travel in the flesh-eating countries of America.

I regard the Vegetarian principle as a high and holy principle, which forms the base *of all* other reforms calculated to benefit mankind. But when I observe its slow progress in Germany, I can only attribute this to the want of acquaintance with its merits. If Germany had such works as GRAHAM'S *Science of Human Life*, and SMITH'S *Fruits and Farinacea*, the knowledge of Vegetarian principles, as well as their practical adoption, would be greatly extended. Public speakers in this cause, such as Mr. J. SIMPSON, Mr. J. SMITH, Mr. J. BORMOND, and other zealous members of the Vegetarian Society, would surely gain for it many adherents; but we have no Vegetarian advocates, and, till this moment, the number of German Vegetarians known to me has been very small. Perhaps it may interest you to know that Professor DAUMER of Nurnberg, the foster-father of CASPAR HAUSER; GUSTAVE STRUVE, a *man* in the noblest meaning of the word, and Professor GOTTFRIED KINKEL, who is now living in England, and other political fugitives, are practical Vegetarians. The excellent ALEX DE HERLED, professor of chemistry in Berlin, assured my brother, in reply to an inquiry as to his dietetic habits, that he eats "very little flesh," and that some of his scientific friends were eating "no flesh."

The Vegetarian system has already had its martyrs. I read to-day in a book, bearing the title of *Geschrehte der Religion (History of Religion)*, by Dr. RANCH, that in the year 1052, at Goslar, in the Hartz Mountains, some men were hanged, because they would not eat flesh. Thank Heaven, the time for such persecution is past! otherwise the Vegetarians of to-day might be hanged by thousands.

A young Vegetarian, as I am, has his difficulties in this country, for it is no easy matter to find a wife who will adopt the Vegetarian system. But not yet, for all that, have I lost hope on this subject.

With the most zealous wishes for the success of our cause—I am, Sir,

With the greatest respect, yours truly,

Oppeln, Silesia. G. W.

* *Controversialist and Correspondent*, vol. v., p. 70.

INSTRUCTIONS FOR VEGETARIAN DIET.

SIR—Having received a few Vegetarian tracts from a Vegetarian of Bath, and being very much in favour of the movement, I propose making a trial for three months, to see how it acts upon my constitution, not that I consider, for one instant, that it will impair it, for I hardly ever touch flesh-meat, but at the same time I know I am not partaking of a proper vegetable diet. I shall, therefore, feel greatly obliged by your sending me information, instructions, and recipes how to proceed each day. Whatever expense you may incur in doing this, shall be remitted you by return of post.

I remain, Sir, yours very truly,

Edinburgh. Y. C. J.

Till the publication of the small work on *Cookery* on Chemical and Physiological Principles, some time since promised to the public, we cannot do better than address our correspondent to the *Vegetarian Cookery*, or such smaller works as the *Penny Vegetarian Cookery*, which will be found guides to information of the kind sought, as well as certain parts of the volumes of the *Messenger*, to which the headings will readily direct attention.

THE VEGETARIAN TREASURY.

INNOVATION.

Time is the great innovator. He gradually undermines and upsets everything, but excites no alarm because he effects what he brings to pass gradually. All friends of mankind will imitate time—carry much when they can, and little when no more is to be gained; but always keep progressing; for, like fruit, the institutions of one age grow stale and useless by the next.—*Phonetic Journal.*

THE OTAHEITANS.

The narrative of the first missionary voyage to the South Sea Islands, informs us, that until the Europeans visited the Otaheitans, they had few disorders amongst them. Their temperate and regular mode of life, the great use of vegetables, little animal food, and absence of all noxious distilled spirits and wines, preserved them in health.—*Temperance Cyclopædia.*

SWEDENBORG.

The simplicity of his life was remarkable; he affected no singularity, made no display; in dress he conformed pretty much to the fashion, though rather an older one than the period of wearing. He was above five feet nine inches in height, rather thin, and of a brown complexion; his eyes nearly hazel and rather small; thin, pale, and retaining to old age the appearance of erect dignity; venerable, mildly expressive, and beautiful countenance, lightened always by uncommon animation, and ever appearing to smile. He dressed in velvet, with a full bottomed wig, with ruffles, a hilted sword, and gold headed cane. Do our readers realize him? He was a self-helper, needed none to wait upon him: he lived for many of the later years of his life nearly a Vegetarian, yet taking coffee but no liquors, though conforming to a glass of wine in company. He gave away the greater number of his books, and when his landlord presented his bills, he sent him usually to the drawer to pay himself; a very singular plan to our apprehension; but, as Mr. WILKINSON remarks, "*clairvoyant* people know with whom they have to deal."—*Swedenborg: a Biography and an Exposition.*

FLESH-EATING A HINDRANCE TO MISSIONARY SUCCESS.

The Rev. WM. CLARKSON, a missionary in Western India, in a little work entitled *Missionary Encouragements in India*, after describing the influence of *caste* as one of the hindrances to the spread of the Gospel in that country, mentions the following striking fact, showing that the slaughter of animals, and the use of their flesh as food by the missionaries, was another obstacle to the reception of their teaching by the people among whom they laboured.

"The Jains or Buddhists increased the popular prejudice, by describing us as eaters of animal flesh. One of them said to the native teacher,—'Your teacher tells us to repent of our sins. Go and tell him to repent of his own; for he causes animals to be slain, and eats them!'"

In the journal of Mr. SMYLIE, a missionary who has passed thirty-seven years in India, the following anecdote is given:

"Passing ditches, dusty roads, and puddy fields, we arrived at Sakargunge; we were led into the mandel's house, where we found seats prepared for us. As I was taking my seat, I saw KAN-MAHOMED (Mahomed's ear), seated in an out-of-the-way corner inside. This told us we were likely to have something unpleasant to do. Although there were about thirty or forty Moslems gathered together here, KAN-MAHOMED asked us for a Bible. I was sorry we had none to give; however, we promised to give him one as soon as we could get them. Rising from the great pillow on which he was reclining, he said, 'I would with pleasure take you by the hand, if you Christians would not eat swines' flesh, and drink liquor.' Had MAHOMED seen the answer

to this, he would not have allowed it to leave his heart; for a greater set of drunkards never existed than the Musselmans; if they do not drink English rum, they smoke gunga to a very great extent; they drink, too, but our friend had never thought on the many ways Mussulmans get intoxicated without being known, simply because it does not set them raving like fools and madmen."

No doubt the *Koran* is violated both in the letter and spirit, but numerous facts show the importance of missionaries laying aside all habits which may prevent inquiry and confirm prejudice. All experience, especially in hot countries, shows the importance of abstaining from all kinds of flesh as food and alcoholic liquors, on personal and social grounds, that is, for the sake of health and for example's sake.

THE VEGETABLE LOCUST.

As we drew nearer to the trees I saw that they were not pine trees, but very different indeed. Both trunk and branches had long thorny spikes upon them, like porcupine quills, and the leaves were of a bright shining green, pinnate, with small oval leaflets. But what was most singular was the long bean-shaped pods, that hung down thickly from the branches. These were about an inch and a half in breadth, and some of them not less than twelve inches in length. They were of a reddish-brown, nearly a claret colour. Except in the colour, they looked exactly like large bean-pods filled with beans.

I was not ignorant of what species of tree was before us: I had seen it before. I knew it was the honey-locust or thorny-acacia—the "carob tree" of the East, and the famed "algarabo" of the Spaniards. I was not ignorant of its uses either, for I knew this to be the tree upon which (as many suppose) St. John the Baptist sustained himself in the desert, where it is said "his meat was locusts and wild honey." Hence it is sometimes called "St. John's bread."—Captain Reid's *Desert Home.*

FOOD AND CLOTHING OF THE RUSSIAN SOLDIER.

The Russian soldier is certainly neither weak nor famished. Our correspondent reported, apparently with some little surprise, that the men taken or left upon the field of battle were almost uniformly strong and muscular, in the prime of youthful life, well fed, and sufficiently clothed. There were no traces of any such physical incapacity as was, perhaps, expected. Possibly the food described as forming their daily rations might seem indifferent to those who lived upon sound beef and pork, but it was clearly nutritious enough to keep the consumer in good working order. The equipment of the men was good, serviceable, and devised with a proper appreciation of a soldier's real wants. Every man had his warm trousers, worn *inside* a pair of strong well-made boots, while his outer clothing consisted of a long loose great-coat, which might, we should think, prove rather cumbersome in any rapid evolutions, but which clearly left easy room for the play of the muscles. Most of the arms taken were found to be excellent of their kind, and the workmanship of the guns in particular excited general admiration. In one respect the most desirable arrangements had been adopted. The uniform of the officers was scarcely distinguishable from that of the men, so that their lives were not exposed to any extraordinary risk. Altogether, the individual Russian soldier proved to be rather above the standard at which he had been rated.—*Times, Oct.* 15, 1854.

PORK AND SCROFULA.

A few months since, in conversation with a neighbour on the subject of dietetics, he told me that he had Jewish authority for saying that no Jew or Mahometan, who lived strictly according to the rules of their faith, was ever known to have the *scrofula.* On the first opportunity, after hearing this statement, I called on Dr. J. V. C. Smith of Boston, who has travelled extensively in the East, to inquire if his observation confirmed this statement. In reply, the Dr. stated that *he did not see a case of scrofula nor a hog in* all Egypt or Palestine. And he added, that he had no doubt that the use of pork greatly aggravated scrofula.—E. A. *American Vegetarian.*

EXCESSIVE SLEEP.

The habit of excessive sleep, beyond the actual wants of the system, is often formed by sheer sloth, or by the wish to prolong unconsciousness of sorrow and cares of life. This sort of sleep enervates the bodily functions and unstrings the spirits; and the last effect is due quite as much to the physical torpor and relaxation induced, as to the sense of dissatisfaction with one's-self which the indulgence entails.—*Leisure Hour.*

A WORLD OF BEAUTY.

"Oh, what a world of beauty
A loving heart might plan,
If man but did his duty,
And helped his brother man!
Then angel guests would brighten
The threshold with their wings,
And love divine enlighten
The old forgotten strings."

IMPEDIMENTS TO PROGRESS.

The careful observer must readily discover how much sooner the world gives its assent to abstract principles of truth, than to those which have a practical bearing. This is manifest in religion, morals, and the whole social history of mankind. The Vegetarian system being pre-eminently a practical one, and associated with the daily business of life, is, therefore, in its very outset, subjected to a difficulty as great or greater than nearly any other practical reform, the application of its principles having inconvenient relation to personal considerations, and the purification of the daily habits of life, usually left to accident and the more "convenient season."

Want of information in regard to the adoption of our principles, is, however, the first impediment to progress with which the organization professedly promulgating its principles has to contend. With one class, and this the most intelligent and liberally educated, there is, to begin with, nothing more than a smile bestowed upon the benevolent enthusiasm, which, in the stirring activities of life, finds time to commiserate the condition of the animal creation, or ventures to apply "self-sacrificing principles of diet" at the risk of "injury to health." With others, there is a proud and indignant scorn of all consideration upon the subject, custom and prevailing taste being considered to be amply condemnatory of our system, without staying to reason for a moment upon it.

The merits of our system, and its claims upon popular attention, however, but require to be presented on a single occasion, in their varied and important aspects, singularly to change the previous impressions upon the subject. It is seen that the soundest principles of feeding the body (the temple of the soul, by which all outward manifestations of mind have to be developed), are worthy of the highest consideration, and that man, like the inferior animal creation, is directed to a food which is best suited to his intended development, and that, though error and custom may have led him into various habits opposed to his original constitution, obedience to the characteristics enstamped upon him must certainly be most likely to secure the normal and happiest development. And then, following the consecutive reasoning from man's nature, in the corroborative evidence of his original condition, the facts of science, and the harmony observable between the characteristics of man and "subsistence upon the fruits and vegetable products of the earth, and the antagonism identified with the different processes connected with a system of preying upon animals, the primary impressions produced, even upon a popular inquiry upon the subject, are such as assent to the principles for which we contend, in the more intelligent classes, and at least give freedom on the part of others who did not expect that we had got so much to say for ourselves."

FLESH-EATING AND ITS CONCOMITANTS.

Flesh-eating renders the body much more liable to sickness. How can persons be healthy who are every day, and at every meal, swallowing the seeds of disease? Nearly all our domestic animals are more or less diseased, nor is this to be wondered at, considering the improper and unnatural manner in which they are kept and fed. They are often shut up in dark, ill-ventilated sties and stables, fed on highly nutritious food, and kept without exercise, breathing an atmosphere polluted with filth, and destitute of any means of cleansing their dirty bodies.

Sylvester Graham says: "It is a notorious fact, that almost every animal which is fatted and killed for human food is actually in a state of disease when butchered. It is extremely difficult, indeed nearly impossible, to find in the butchers' markets of any of our cities or towns, a perfect healthy liver from a fatted animal; and it is by no means an uncommon thing for fatted hogs to die of disease when just about to be killed for the market."

As far as my own observation goes, the above is a literal fact. I have seen hogs killed that had been fattened at the distillery,

their teeth were black and rotten, their livers and lungs ulcerated in every case more or less; and, still worse, I have seen the diseased livers and lungs chopped up and eaten with gusto by those who knew that they were diseased.

I know a distillery, not a hundred miles from Dayton, and I know a man who goes to that distillery every week to buy up the sick hogs, and kill them for Dayton market. I know not whom to blame most, the death-dealing distiller, who poisons the people with his whisky and his hogs, or the mean wretch of a butcher, who deals out diseases by the pound, for filthy lucre. I have been told by butchers, that they have killed animals for food repeatedly, that they knew could not have lived many days if they had not been killed. The number of animals, thus "killed to save their lives," flesh-eaters generally have no idea of. The inhabitants of our large cities drink the milk of diseased animals in their infancy, eat their flesh in youth, and die themselves the victims of disease in man and womanhood. When shall our cities be the abode of purity, health, beauty, and intelligence? Never while the people are such riotous eaters of flesh.

Hogs, it is well known, often kill and eat their young. I have seen them feasting upon the carcass of a horse—in fact, there is nothing too filthy for a hog to eat; if it ever had any sense of cleanliness, it has lost it in these degenerate days, and where eating is concerned, seems to know no difference between the clean and the unclean.

In New York hogs are regularly fattened on the bodies of dead horses; the tottering masses of corruption are boiled down, run out in troughs, and greedily devoured by the waiting porkers, who, in turn, are to be devoured by the genteel and gay, the lady in cotton and the lady in satin, in the shape of sandwiches at a pic-nic, and of "splendid ham" at an alderman's dinner. If it only bore a true label, "concentrated essence of diseased dead horse," in conspicuous characters upon it, perhaps even hog-eaters might pause before they built up the soul's temple with such material.

"But the pure, innocent lamb that skips over our hills, drinks of the clear brooks, and nibbles the green herb: surely the flesh of such an animal cannot be injurious." Well, let us hear what is the evidence on that subject. "Lambs, from the unnatural condition of the sheep, premature weaning, and various diseases to which they are subject, frequently die in great numbers before they are fattened for slaughter. During the fattening process, the lambs, in many parts of the country, are taken from their natural haunts in the fields and on the hills, confined in the fold or shed, fed on a more nutritious diet, and taking little exercise, many of them die of disease."

There are no less than twenty-six diseases to which sheep are subject; the small-pox, rot, and other epidemics often take off great numbers, and not a few of these find their way into the markets of our cities and the stomachs of our flesh-eaters.

Some years ago, much discussion took place in the English House of Commons respecting the small-pox, which it was said had been brought into England by the sheep which had been imported. "The sheep had been slaughtered and exhibited in the shambles, the mutton bought and eaten, the small-pox taken in with it, and thus spread through the country by wholesale." There is little doubt that many diseases have originated and the virulence of others been increased in this way.

Even wild animals, though generally free from disease, are not always so. In the Western States they are often found with diseased livers, caused, no doubt, by the malaria existing in the atmosphere, which, when breathed by man, produces the fever and ague.

In short, those who eat flesh can never be certain they are not planting the seeds of disease in the system, for, even if they kill the animals upon which they feed themselves, they cannot always tell whether the animal was healthy or not. If a vegetable is diseased, it is in almost every case evident to the senses, and the judgment of the possessor leads him at once to throw it away. There is but little danger of any one palming off upon us rotten apples or potatoes for sound ones.

Thus Vegetarians, abstaining from dead cows, sheep, hogs, and worse things, and living upon the fruits of the earth, run less risk of disease and its accompanying evils, and have, therefore, a much better chance to be healthy and happy.—W. Denton, from the *Type of the Times.*

VEGETARIAN DIET AS A CURATIVE AGENT—SCROFULA.

We extract the following highly interesting case from the pages of a contemporary,* as one of many others proving not merely the safety, but the great advantage, of abjuring the flesh of animals, and returning to a diet in accordance with the primitive history of man.

"Until very recently I was not aware there existed an enrolled Society of Vege-

* *The Journal of Health and Progressionist.*

tarians, else I should have, ere this, become a member, and have stated my case to you. More forcible evidence in favour of Vegetarian diet can scarcely, I presume, be produced on your records. It is now forty-three years since I commenced abstaining from animal food, and I have unremittingly persevered ever since, for the strongest reasons, showing themselves in results most beneficial and wonderful. In adverting to my motives for adopting the Vegetarian system, allow me to state my whole case from infancy, as it will furnish a powerful example in favour of the cause. My father and mother were the offspring of parents far advanced in life, extremely weak and degenerated in their physical structure, remarkably diminutive, and afflicted during the whole of their lives with diseases which terminated their career at an early period. My father died at forty of an internal scrofula, and my mother before she attained sixty, of a chronic asthma. They left a progeny of thirteen, but only myself and one other have survived to the present time, the other eleven having been carried off by hereditary scrofula, to which I should have fallen a victim, had I not adopted the Vegetarian system, which I commenced at the age of twenty-seven. Before I was seven years old, I began to be afflicted with ulcers in my neck and throat, which were of so virulent a nature that it was pronounced to be the "King's evil," and considered incurable. I was daily under the surgeon's hands for many years, subject to frequent attacks of vertigo, accompanied by sick headaches. Later in life I was afflicted with severe bilious attacks, said to arise from a diseased liver. I was also frequently afflicted with tic doloureux, the pain of which would render me at times delirious. Such a combination of complaints reduced me to a state so weak and nervous, that it was with the utmost difficulty I could pursue my professional avocations; even at intervals of convalescence, I was attended by several medical men of eminence, all of whom recommended stimulating food, which evidently only *increased* my maladies. I was at length pronounced incurable, and left to my fate.

"I was declining when chance threw in my way the writings of Dr. Lambe, and a work of Mr. Newton's on natural diet; although it occurred to me, that by adopting their system it might possibly create a diversion in my favour, I spoke of it to my medical advisers; one and all declared that a vegetable diet would rapidly hasten my departure to the other world. Although under no conviction of the efficacy of Vegetarianism, I adopted it as a forlorn hope or last effort of despair, which, at any rate, could scarcely render my condition worse. Very soon, however, after commencing, to my utter amazement, all my complaints left me, and from a very weak and decrepid person, I became healthy and strong: and now, for the long period of *forty years, have had no return of those, said to be, incurable diseases.* For more than twenty years, I practised my profession of a portrait painter, scarcely even allowing myself country air or exercise, yet suffered no inconvenience except from intense application, and from working too much by lamp-light. A premature decay of sight came on, which compelled me to change my occupation to that of gardener, which I have followed ever since, working most laboriously with the same uninterrupted health, until within the last three years. During the winter months, I have had several attacks of my old liver complaint, causing indigestion. This I attributed to old age, but have since had reason to think it arose from living too much on white bread, with an insufficiency of fruit; for having, for the last sixteen months, changed my diet to brown bread with a much larger proportion of fruit, I seem to have gained an accession of strength, and no return whatever of indigestion.

"Before I commenced the vegetable regimen, the slightest draught or wetting would produce a severe cold. Now, although exposed to all weathers, and never changing my wet clothes, I never take cold; and though, when a young man, my hand shook as if palsied, now, at seventy, it is perfectly steady, even after the hardest day's labour.

"I have the fullest conviction that a pure vegetable diet would be the means of subduing almost every disease—that it would promote longevity, and regenerate mankind, both physically, morally, and mentally.

"Hoping this plain statement may have some weight in gaining converts to your rational and much desired cause, I conclude."

THE CONTROVERSIALIST AND CORRESPONDENT.

THE RECENT CONTROVERSY.

We insert the following letter pertaining to the discussion between Dr. Balbirnie and Mr. Ward.

Sir—I have read with considerable interest the letters which have lately appeared in the *Messenger*, in reference to Vegetarianism and its tendency to cause consumption, and I should like to

make a few remarks myself, but I am not going to write "*a very long letter*," nor yet enter into the dispute, but shall confine myself, in what I have to say, to the spirit it has been carried on in, and not to what it was about.

Mr. WARD is not the only champion of Vegetarianism who is doing the cause a vast deal more injury than any of its professed enemies, and in the late correspondence between him and Dr. BALBIRNIE, the *overbearing* style of his letters makes a more vivid impression on the mind than his arguments, weakened as they are by so much clap-trap and useless flourish; and it struck me, and I dare say has struck others, that it was very like "pot" calling "kettle," when Mr. WARD complained of the doctor for bringing forth such an array of kettle-drums, etc.

But I am sorry to have to complain of graver faults, namely, quibbling and downright unfairness, and to substantiate this charge I need only refer to a glaring instance of this, as displayed in the way he has supported his assertion about the bran of brown bread. Let any one just read what has been said by *both* parties in this part of the discussion, and the verdict will be at once given against Mr. WARD, *i. e.* against his way of defending himself—*besides* the bran and flour, there are *intermediate substances* between these two. Again, how much like spite and anger is the way he "lets out," that the doctor has been a Vegetarian. "It may be well to inform your readers," says Mr. WARD, "that Dr. BALBIRNIE is a renegade." Did it never strike Mr. WARD that he is a renegade? a seceder from old established customs which he has been bred, born, and reared in? If we are to look at change of opinion and practice in the light Mr. WARD does, we are all of us renegades in some way or other. But the worst of it is, Mr. WARD is not an exception among the Vegetarians in this respect, for the "staunch Vegetarians," the "pioneer Vegetarians," as they call themselves, are all chargeable with the same want of charity, and in many instances do not refrain from attributing any cause but the right one to any secession which takes place, and they will even place seceders among the list of insane, for returning to darkness after having seen the light, as they say, and as I firmly believe they *think*.

Birmingham. ANOTHER RENEGADE.

FORMATION OF ASSOCIATIONS.

DEAR SIR—I was extremely pleased to notice a communication from Edinburgh in your last month's *Messenger*. Perhaps it may not be known to your correspondent that there have been two meetings held here, since the visit of Mr. SIMPSON and Mr. GRIFFIN in October last, by a few parties desirous of getting up a spirit of inquiry in favour of Vegetarianism. From the number who presented themselves being thought insufficient to go into the matter thoroughly, the meeting was again adjourned to an indefinite period, though it was hoped that each one who felt an interest in the subject would do his utmost to spread the Vegetarian principle. I am persuaded that Edinburgh could do something, if there were a few decided Vegetarians forming themselves into a body for advocating and propagating their views.

I may state that I have now been four months a total abstainer from the flesh of animals, and, like your correspondent, I found some difficulty in getting on with the cookery for the first month, but I got a *Penny Vegetarian Cookery*, and since then the practice has been easy; and experience enables me now to go on in a great measure without reference to Cookery books at all. Yours truly,

Edinburgh. R. J.

Information bearing upon the formation of Vegetarian Associations will be found in the back numbers of the *Messenger*, in the department of *Local Operations*, where the instructions and rules for such organizations are given. Literally, wherever "two or three" are congregated, and call attention to the question, Vegetarianism is found to progress. Order and organization are however required, and added to the suggestions referred to, we would suggest the calling in the aid of the Secretary of the nearest Vegetarian Association, if "assurance" amongst our northern friends requires to be made "doubly sure." After the marked success which recently attended the exposition of the Vegetarian system, in the hands of the President of the Society, it seems nothing less than a matter of surprise that organization, and a steadily progressing Association, have not already been secured in the capital of Scotland. Why not? we ask.

TEETOTALISM AND VEGETARIANISM.

DEAR SIR—I think much useful and encouraging matter is lost to your pages, by each one not systematically communicating the more valuable portions of his correspondence bearing on the Vegetarian question. I have been accusing myself of neglecting the interests of our movement in this way, on many past occasions, and as I intend to amend my practice, I send the enclosed as a beginning.

I am, yours truly,

J. N. J.

DEAR SIR—I find that you are a member of a society of which I am a great lover, that is the Vegetarian Society, for I carry out its principle and practice and find that temperance and Vegetarianism work well together. I should like to have been at the lecture and heard Mr. SIMPSON, for I want all the information on the subject I can get. I have a great deal to contend with in this pig-eating and beer-drinking county, in carrying out my two principles; nay, I need not say two, for I think they are only one.

I thank you for the bills you sent me. Although I am the only one that holds these principles about here, I am not afraid to carry them out, for I believe that I am acting according to the laws of nature, for I find that I have better health, and am stronger than I ever was

before. If you can send me anything to supply me with arguments, please to do so.

Yours, in the cause of Temperance and Vegetarianism combined,

Wrawby, Lincolnshire. W. G.

As already stated, we are at all times obliged by communications such as can either communicate information, or even encourage any in their first steps in adopting the Vegetarian practice.

AN ENCOURAGING ACKNOWLEDGMENT.

SIR—I am going to remove from this country at the end of this month, and I think my next place will be Philadelphia, or some other part of America.

I cannot leave without tendering my sincere thanks for the benefit and advantages I have derived, both mentally, physically, and pecuniarily, from your invaluable periodical. It is now more than seven years since I partook of the carcass of any living thing; it is not a matter of choice with me now, for I think that I could not, if I was wishing to do so, partake of such food again.

I have had some fear that my present practice of diet would be a disadvantage to me on board ship; but that fear is now gone, and its place taken by a strong feeling, that I shall have a *great advantage* over my fellow passengers. If time permits, I will give you my experience of a Vegetarian sea voyage.

Wishing success to the *Messenger*, and the Vegetarian cause,

I remain, yours respectfully,

Glasgow. R. J.

We are happy to receive and acknowledge this simple and honest tribute of thanks on the part of our friend about to emigrate, and shall be happy both to receive his promised communication, and to transmit the *Messenger* to him, as to many of our other friends in America.

THE VEGETARIAN TREASURY.

THE MEMORY OF THE DEAD.

It is an exquisite and beautiful thing in our nature, that when the heart is touched and softened by some tranquil happiness or affectionate feeling, the memory of the dead comes over it most powerfully and irresistibly. It would seem almost as though our better thoughts and sympathies were charms, in virtue of which the soul is enabled to hold some vague and mysterious intercourse with the spirits of those whom we loved in life. Alas! how often and how long may those patient angels hover around us, watching for the spell which is so seldom uttered, and so soon forgotten!—DICKENS.

THE FRENCH, SCOTCH, AND ENGLISH.

The French appear to withstand cold and privations better than the Scotch and English, but yet not so well as the Irish. The doctors assign a reason for this endurance, by the greater amount of bread which they consume, and a more moderate share of meat than the British; "for meat," say they, "only partially invigorates, while bread, being the staff of life, gives a hardy vigour and solidity to the frame, which we find particularly in French troopers, who, although small in stature, support on their square shoulders and ample chest an amount of objects, stowed away in their knapsacks, which English soldiers of corresponding stature would find most inconvenient on a day's march."—*Correspondent of the Morning Herald.*

THE INHABITANTS OF TRAVANCORE.

Our way led through the city of Trevandrum, which is a remarkably picturesque one, being so thickly planted with all kinds of trees, the most remarkable of which is the Erica Palm, whose slender stems were festooned with the pepper plants: cucumbers and creeping gourds of many varieties, covered the walls and low mud buildings which serve as dwellings for the poorer classes. The inhabitants are of a rich brown colour, and the men are a fine race. They shave their heads, excepting one lock on the forehead, which they allow to grow long, and it is kept tied in a peculiar knot, and hangs down between the eyes. Their only clothing is a very thin and white cloth round their middle, and a small piece of fine muslin laid across the forehead, and tied at the back of the head, the long ends floating on their shoulders, the bare shining skulls being exposed to the sun. The women wear nothing on the head but their own hair gathered into a knot, and their only garment consists of a very scanty petticoat. I was informed by a native of high rank that they eat no meat, being Brahmins, but delight in having a great variety of curries served at their meals, even as many as thirty and forty. These curries are formed of different vegetables, and fruits, and various preparations of milk: rice, plainly boiled and spiced, is in high request. They make a point of tasting every dish, if it is ever such a little bit. Much butter is used in their cookery. I had once the honour of tasting some of these dishes from a prince's table: but cannot say they were palatable to a European—they were sour and greasy. These people never taste spirituous liquors; and my informant expressed great disgust at the idea of eating meat. They chew a great deal of the betel nut, and the aromatic paun leaf, which is cultivated in large fields, similar to the hop-fields of Kent.

They bathe every evening, and change their clothes; they then pray, and must keep themselves from defilements, amongst which they are pleased to class the *touch* of a European. One of their customs is to set apart three weeks once a year (just after the extreme hot weather) for the performance of *violent exercises*, which are taken in high-walled courts. Young men of good families usually meet in them for this purpose. The games consist of lifting heavy weights and throwing them to a distance, leaping, running, and stretching their limbs. These exercises are varied and continued for three weeks, after which they take baths, and are shampooed by their attendants. This custom, they say, preserves their health for the year, and circulates the blood, and expels obnoxious humours from the system. They usually appear thinner after their probation, and in high spirits.—*Extract from the Manuscript Journal of a Lady, from Journal of Health*, Vol. 3, No. 41.

IMPORTANCE OF AGRICULTURE.

It is observed that, of all the material interests influencing humanity, there is none which so completely and so tyrannically fetters the individual as the care for his daily bread; and though this great feature is evinced by different pursuits in life, yet these, like so many tributary streams and rivulets, are continually meandering till they terminate in the all-absorbing ocean of agriculture, which is the soul of all the other branches of industry invented in modern ages; without it none other can stand. It is that art on which a thousand millions of men are dependent for their very life; in the prosecution of which about nine-tenths of the fixed capital of civilized nations are embarked; and upon which more than two hundred millions of human beings expend their diurnal labour; the parent and forerunner of all the other arts.—Professor MUSPRATT'S *Chemistry*.

HORSE-FLESH SAUSAGES.

A man named MATHIEU was, on Saturday, tried by the Tribunal of Correctional Police for attempting to sell some corrupt flesh as food. He was arrested as he went one day to a public-house, kept by a man named COLLIN, with some of the flesh in his possession. He declared that he lived at Romainville, and his residence was visited. This account was given of it in the *proces verbal* of a commissary of police:—"I found, in a badly closed shed, almost in ruins, a considerable quantity of horse-flesh, in a complete state of decomposition, and the putrid smell from which was so strong, that I and my men were obliged to take precautions before entering. Three of the police agents who accompanied me were, nevertheless, affected by the exhalations, and began vomiting. Having entered the shed, the most hideous spectacle presented itself. A sort of bed, composed of dung and pieces of linen, was in the centre. Near it was an elderly woman, whose sickly appearance showed that she had been subjected to the noxious influence of the atmosphere; she held a child on her knees who was in a dying state. A young girl of sixteen, who was also ill, but more robust, occupied herself with household affairs. Along the wall were hung pieces of flesh, which were already teeming with worms; in the corner were the entrails of a horse; they were completely putrified, but were, I was told, destined to be made up into sausages. In a chamber near I discovered three enormous tubs, full of something of a greenish colour, mixed up with corrupted blood. This was destined for food. I found, in another part of the building, the bones and head of a horse; the animal must have been at least 15 years old. I ordered all these horrible things to be buried, and to be covered with essence of turpentine." The public-house keeper, in whose house the man was arrested, said that he had brought some sausages made from his rotten horse-flesh to him for sale, but that he had refused to take them. The man had earnestly represented to him that they were very good, and, to convince him, boiled one and ate it; but it smelt horribly. In his defence the accused said that he liked horse-flesh, and that he had purchased a horse to serve him for food until the spring. He also said that his wife was ill, and that he had thought horse-flesh would strengthen her. But he denied that he had sold any of it, either in sausages or otherwise. The tribunal condemned him to three months' imprisonment, and 50 f. fine.—*Galignani*.

FEEDING POULTRY.

Professor GREGORY, in a letter to a friend, observes: "As I suppose you keep poultry, I may tell you that, it has been ascertained that if you mix with their food a sufficient quantity of egg-shells or chalk, which they eat greedily, they will lay twice or thrice as many eggs as before. A well-fed fowl is disposed to lay a large number of eggs, but cannot do so without the materials of shells, however nourishing in other respects her food may be; indeed, a fowl fed on food and water, free from carbonate of lime, and not finding any in the soil, or in the shape of mortar, which they often eat on the walls, would lay no eggs at all with the best will in the world."—*Family Herald*, No. 568.

IMPEDIMENTS TO PROGRESS.*

The common result of a fair inquiry into the arguments and practice of Vegetarianism, is to produce a desire for an experiment, something which will practically test the new views and theories arrived at. There is here, however, great difficulty to be encountered, in endeavouring to break through the social customs of society, even after a conviction has been produced that the system to be entered upon, is established in truth. The presumptive evidence that what prevails is best (sufficient as this is for the many), may have been overcome, but only to introduce the inquirers to this further impediment.

Good principles, we all know, are proverbially difficult to be reduced to practice, and with the most moral of society, even taking into account the greater ease experienced in following out conviction in one case than another, there is always danger of sacrificing conviction to expediency, and protracting to a period of greater ease and convenience, the adoption of the practice which ought to be vitalized in act at the time. We swim with the stream, and do not feel its power till we seek to stay our course, and leave its current; and in this aspect of morals, the history of the adopters of Vegetarianism is highly interesting, as showing how powerful are the trammels in which most are held by the prevailing habit of the social circle.

The family influence, so powerfully arranged in opposition to any attempt to depart from its influence and teaching, is often miscalculated; and it is this passage in the history of the experimenter in Vegetarianism, which serves at once to try the moral courage. Here commonly arises the opposition of those most intimately asssociated with domestic ties, who, naturally enough, object to the impropriety and danger of following "absurdities"; and even though the notions leading to this opposition, in judicious conduct on the part of the individual, may ultimately be shown to be groundless, the impediments they present are seriously inconvenient when encountered, even where not continued, in spite of the most striking evidences of benefit produced, a further disadvantage under which many labour.

* Continued from p. 21.

FLESH-EATING AN INCENTIVE TO THE WAR SPIRIT.

In our miscellaneous reading, we are frequently struck with the numerous and varied facts to be met with, illustrating and corroborating the Vegetarian Philosophy. Collateral testimony, of the character to which we refer, appears to us particularly valuable, and worthy of being noted; as, coming from a neutral or possibly an adverse source, it ought to have greater weight with the inquirer, to whom the same facts, adduced by a partisan of our system, might probably assume the phase of special pleading. The Rev. W. Metcalfe, of Philadelphia, informs us, that when in the year 1817, the religious society, of which he is the head, adopted the principle of abstinence from the flesh of animals as food, they did so solely from a religious conviction of the impropriety of taking animal life for the purpose of satisfying appetite. When they took this step, they were comparatively ignorant of the laws of physiology, and totally unacquainted with the multifarious scientific evidence in favour of their new practice, which the subsequent researches of chemists have only recently brought to light. In the dietetic management of their bodies, and in the regulation of their conduct towards the inferior creation, this religious body was guided solely by the "light within";—by a strong moral sense—and it must now be matter of great satisfaction to them, to find their obedience to religious conviction justified by the strongest testimony both of science and experience. In like manner, the secular Vegetarian, who adopts the practice, probably from some single consideration, such as a regard to health or economy, must be agreeably surprised, as well as strengthened in his conviction, when he finds the motives and inducements to adhere to the system multiplied from other and unexpected sources, in the course of his reading and experience.

In a work published some time ago by Professor J. W. F. Johnstone,* we meet with a mass of facts and information con-

* *Catechism of Agricultural Chemistry and Geology.*

firmatory of the truth of the Vegetarian system, although such is the force of prejudice, that the same author assumes an antagonistic position, when he comes to write more popularly and directly on the subject of diet.* The especial object of our remarks, however, is to direct attention to some statements of a work on the late war with the Kaffirs,† which afford a striking illustration of the intimate connection between the use of flesh as food, and the unholy passion for war, and, at the same time, corroborate the general principle of Vegetarianism. After the revolt had been concerted among the native Chiefs, we are informed, "Their fanatical prophet, UMLANJENI, now issued the command to 'slay and eat,' which, as the usual food of the Kaffirs in time of peace is corn, roots, and sour milk, is the conventional mode with them of commencing a war, the stimulus of animal food being only resorted to, to excite their energies on such occasions; their warlike passions fairly aroused, farms were attacked in every direction, houses plundered and burned, and the police effectually resisted in their attempts to enforce the restitution of stolen cattle."

Again, after describing the disgusting way in which some of the natives, while engaged in the war, fed on even the roasted entrails of their cattle, our author remarks, "The fondness of the Fingo for animal food is extraordinary, and, when in the field, he will do almost anything to obtain it; the daily ration is a mere trifle to him, serving only to whet his appetite, and in spite of the consequent severe self-punishment of being two days without, he cannot resist devouring the whole issue of 'three days rations' at one glorious meal. . . . Notwithstanding this propensity for flesh, the Fingo, like the Kaffir, seldom touches it in time of peace, but keeps his cattle to look at and admire, living entirely on pumpkins, maize, Kaffir-corn, roots, and milk."

Both these races are described as of great strength, tall, muscular, well made, brave, and indomitable, and, as will be seen from the preceding extracts, they are *practical Vegetarians*, being reared and sustained on vegetable productions and milk, *except when engaged in war*, when they resort to the use of a flesh-diet, apparently for the express purpose of fostering the war spirit, as a stimulus to the destructive propensities which that unholy passion rouses into activity. In this matter, then, untutored savages exhibit a profounder philosophy than the Christian nations, who plume themselves on the advantages of a high civilization, as, in times of peace, when it is their interest to promote concord and amity, and to foster and encourage the growth of the milder virtues, they wisely order their diet and habits of life in accordance with these objects; but, in time of war, when it is their object to rouse into action the fierce and destructive susceptibilities of their nature, they resort to the use of the flesh of animals as food, recognising the relation of this species of nourishment and the habits necessary to procure it, with the lowest and worst qualities of human nature.

> "In peace there's nothing so becomes a man
> As modest stillness and humility;
> But when the blast of war blows in our ears,
> *Then imitate the action of the tiger.*"

"The Kaffirs," the same author informs us, "are, undoubtedly, one of the finest races of savages in existence, and of a physical type very different from, and superior to, all other South African races. . . . Although their flocks and herds constitute their chief wealth, and cattle hold the highest place in their estimation, being supposed to have been created superior to man at first, and none but the grown-up males are allowed the honour of milking them, or even entering the kraal, etc.; yet, in time of peace they never touch flesh, unless it be game, living almost entirely on milk, fruit, and vegetables, with berries, leaves, and roots of various kinds."

The foregoing quotations show that the possession of flocks and herds does not necessarily lead to the use of them as food, and may thus tend to remove the misconceptions of certain objectors, who regard the accounts of the possession of flocks and herds, by the patriarchs mentioned in Holy Writ, as a proof that the use of flesh-meat was quite customary in those primitive times, never considering that the fleece and the milk might be a sufficient inducement to possess such property. In the case of the Kaffirs, moreover, we are told that the cattle are kept "to be looked at and admired," and that they only resort to the slaughter of these peaceful creatures, when their minds, having become excited by the foul passions of hate and revenge, demand corresponding aliment, that their bodies, being thus stimulated by an unnatural diet, may become the more ready instruments of the fierce and warlike dispositions, the return of mental sanity and peace being again distinguished by their resorting to the use of the simple products of the soil as their chief subsistence—the analogies of nature being thus ever complete.

* *Chemistry of Common Life.*

† *Campaigning in Kaffirland, or Scenes and Adventures in the Kaffir War of* 1851-2: by Captain W. R. KING, 74th Highlanders.

THE CONTROVERSIALIST AND CORRESPONDENT.

VEGETARIANISM AND CONSUMPTION.

The following letter will be found to contain an important and interesting review of the leading statements which led to the recent discussion between Mr. WARD and Dr. BALBIRNIE.

DEAR SIR—On perusing the discussion upon this question, no one can fail to observe that the disputants spend labour and time in the attempt to depreciate each other in the eyes of the public, which ought to have been employed in the investigation of truth; in fact, that the discussion, as a whole, is the very opposite of that which should characterize a patient and close inquiry into facts.

Casting aside, therefore, all personalities, and the useless warfare upon minor points, I propose to examine, in detail, the assertions of Dr. BALBIRNIE, in the extract from his work in which he attempts to connect Vegetarianism with consumption, together with all the evidence he has adduced in support of his assertions.

In doing this, I shall keep Mr. WARD'S statements and arguments almost entirely out of view, because, generally speaking, he opposes only assertion to assertion, and his *ipse dixit* to that of Dr. BALBIRNIE'S, thus continually introducing fresh issues, each of which, if called upon, he would be bound to support by proof, but which, standing thus unsupported, appear only as Mr. WARD'S opinions, and of no value as part of the record of evidence.

I may here remark, that mere assertion or opinion, cannot be admitted as evidence upon a disputed question. I mention this here, because Dr. BALBIRNIE seems to imagine that *his* assertion or opinion, *is* evidence, until overthrown by opposing evidence. Thus, he says: "It is time enough to come to the rescue of my opinion when it is in danger of being overthrown. I have yet seen neither facts nor figures to invalidate it." Dr. BALBIRNIE must, on the slightest reconsideration, see that it is *his* opinion, when questioned, which requires the support of facts and figures, because, if it cannot be thus supported, it can never be shown to be correct. But to show how necessary it is to reject mere assertions or opinions, advanced even by talented and learned men, take the following illustration, which is drawn from the discussion itself. Dr. BUCHAN gives it as his opinion, "that *consumptions*, so common in England, are in part owing to *the great use* of animal food." Dr. BALBIRNIE, however, informs us that, "the class of the community who consume *most* animal food, are the butchers, who *are of all others the least subject to consumption!*" It is plain that if any persons make *a great use of flesh*, it must be those who consume *most* animal food; so that, according to Dr. BUCHAN, *the great use of flesh produces* part of the consumptions, and according to Dr. BALBIRNIE, *it is a preservative from* consumptions! This difference of opinion, however, is only what may be expected, where general facts are only glanced at, and not thoroughly examined, and to me it appears no more surprising that doctors, under such circumstances, should differ, than that any other men should differ. Dr. BALBIRNIE must, therefore, be contented to have his assertions, even though reiterated, set aside, and a call made upon him to table his facts.

The point at issue is, Whether Vegetarianism produces consumption? or whether it tends to produce a condition of body favourable to the development of that disease? Dr. BALBIRNIE has said, that "the use of no particular food has been found *uniformly* to correspond with its development." It is clear, then, that Vegetarianism is not uniformly the cause of consumption, nor is it invariably the cause of its development. "But," adds the Doctor, "herbivorous animals are certainly more affected with tubercular diseases than carnivorous," and this "comparison refers, of course, to animals *placed in similar circumstances.*" This assertion, Mr. Editor, I would call your particular attention to, because the Doctor evidently chuckles over it as a *staggerer* for Mr. WARD, as well as for the whole batch of Vegetarians. I have heard a hen chuckling over rotten eggs before now, but never knew a chick produced from them for all that. But to the point, and listen to the Doctor's evidence. He says, "the genuine specimen of the *domesticated* herbivorous animal is the town-fed cow. Of these, nine in ten die with tuberculated lungs!" This, to me, is a satisfactory statement, because it is straightforward and open, challenging inquiry by actual figures, and refers to a well-known fact. To complete the comparison, however, we require a reference to the *genuine specimen of a domesticated carnivorous animal, placed in similar circumstances*, to the town-fed cow. Here an important link of the chain is wanting. True, we are informed that there are crowds of carnivorous animals "which are quite as much crammed, 'cribbed, cabined, and confined' as the phthisical cow of town stables"; but the similarity of their circumstances does not appear very striking. A glance at the circumstances in which the town-fed cow is placed, will be here appropriate. She is generally confined in badly-ventilated, and often most filthy places, and, whether well or ill-situated in this respect, she rarely gets out of her stable—she is tied to a stake, so as to make exercise impossible, and her food is, to a large extent, the refuse of breweries. In these disadvantageous circumstances she is milked twice a-day at least; and though this demand upon her strength, in more favourable conditions, is not generally found very injurious, what must the effect be in the circumstances described? It would not be difficult to enlarge these remarks, but sufficient has been said to show that the circumstances of the town-fed cow are peculiar to herself, and there is no other animal, herbivorous or carnivorous, with which I am acquainted, placed in circumstances so trying to the animal constitution. With the exception of the confinement, therefore, it does not appear that

the carnivorous animal is placed in circumstances at all similar to the town-fed cow; and even in this particular of the confinement, the advantage is in favour of the confined carnivora. In the various menageries, or public gardens, where they are to be found, their health and comfort is scrupulously attended to; they have always sufficient room to take exercise; and, instead of being fed on any artificial food (whether the refuse of breweries or any thing else), they have their natural food provided them; and as to any drain upon their constitutions analagous to milk taken from a cow, of course no such thing exists. Until, then, Dr. BALBIRNIE produces his singular carnivorous animals, nay, crowds of them, placed in similar circumstances to the town-fed cow, I, for one, shall not be *staggered* by his assertion.

I cannot help remarking, that if the Doctor *could* establish his assertion, that a cow deprived of exercise, of its natural food, etc., is more liable to a certain disease than a carnivorous animal under the same circumstances, still he is a long way off proving that *therefore, man,* eating vegetable food of an entirely different description, and placed in entirely different circumstances, should be liable to the same disease! But, although so far from the point to be established, still the impression of such a statement, as this under discussion, upon ignorant persons, and upon those who give ready credence to the opinion of a learned and talented man, would undoubtedly be equivalent to telling them, that they risk an attack of consumption by making a trial of Vegetarian diet, and this is no doubt the impression the doctor wishes to fix on their minds. If he means, however, that the human subject, only *under similar circumstances to the cow,* will thus be endangered, we need find no fault with his statement.

The Doctor next asserts, "that butchers who use much animal food, are seldom consumptive"; which is repeated afterwards in stronger language, thus: "If meat-eating were a real cause of consumption, butchers—the class of the community who consume most animal food—would be precisely those the most obnoxious to consumption. But the fact is quite the reverse; butchers are, of all others, the least subject to consumption!" To assert that they are *least* subject to consumption, is as much as to say that they are less subject to the disease than the members of the Vegetarian Society itself, and when the Doctor has produced his facts and figures to prove this, I shall believe him, and not till then. I would not, however, be understood as questioning the fact, that butchers are seldom consumptive; but that this is owing to their eating *much* animal food, or because they eat *most* animal food, there is no evidence to show. Indeed, opinions to the contrary can be produced from anti-Vegetarians. Dr. BUCHAN'S opinion has already been noticed, but the following quotation from LOWNE'S *Lectures on Animal Physiology,* contains not only an opinion, but such grounds for the opinion as Dr. BALBIRNIE will find it difficult to dispose of: "It is commonly supposed that largely partaking of animal food is a protection to the consumptive patient, and the pretty general exemption from this disease which butchers enjoy, has been attributed to their eating largely of their trading commodity. *If flesh eating, however, would save us from consumption, then beef-eating England, instead of being the principal sufferer, ought to be the last nation in the world to suffer.* I should rather attribute the health of the butcher to his active habits and outdoor employment, than to the imagined protection, *which is as commonly partaken by thousands who suffer from this disease as by the butchers themselves.*" The italics are mine. I leave you, Mr. Editor, and your readers, to judge between Doctors BALBIRNIE and LOWNE, conceiving, that the *opinion* and *facts* of the latter, so eclipse the mere *dictum* of the former, that the conclusion to be arrived at cannot for a moment be doubted.

Dr. BALBIRNIE further says, in a "few cases I could distinctly connect the development of consumption with a prolonged experiment of Vegetarian diet." If by this is meant, that in the cases referred to, Vegetarianism produced consumption, then it ought to have been so expressed, for the words used do not by any means warrant such a meaning. It is distinctly said, that the *development,* not the production, of consumption was connected with *a prolonged experiment* in Vegetarian diet, and Mr. WARD was perfectly correct in stating, that it was the Vegetarian experiment which developed the disease, the seeds of which had been sown previous to the experiment. By what they were sown does not appear, but as there are various causes of consumption besides diet, it was incorrect for Mr. WARD to assume that it had been originated by the previous diet. Let us inquire, however, what is meant by the connection of consumption with Vegetarian diet. If I had had the favour of a word with Dr. BALBIRNIE, I should have asked him, if he merely means that, in the cases referred to, the individuals commenced the practice of Vegetarianism, with the diseased tendency then existing, and that, after giving up the use of flesh, the disease became developed? If this is all, I should then ask, whether, *if Vegetarianism had not been adopted,* the disease would have been developed at all, and, if so, whether it would have been developed sooner or later than under the practice of Vegetarianism? I should ask these questions, not to get the Doctor's opinion upon the cases, but for the purpose of being directed to such facts and figures as would, by taking an average of cases, show decidedly whether the disease would have been developed sooner under the one practice or the other. For example, if Dr. BALBIRNIE has a list of say 100 patients, all of whom had a tendency to consumption, and suppose 50 of them gave up flesh-meat, and in 40 of these cases the disease became developed, and the patients died; whereas out of the 50 who kept to flesh-eating only 10 cases of consumption occurred, then the Doctor can prove his case—the connection of consumption with Vegetarianism will arise out of the mists of uncertainty, and there will be no longer opinions required upon the subject, for the facts will annihilate the opinions. But if Dr.

BALBIRNIE has no such facts and figures, then his statement becomes reduced to a mere opinion, which every one may follow or not, just as he pleases. But, again, if Dr. BALBIRNIE can connect a few cases of Vegetarianism with consumption, how many might be connected with flesh-eating upon the same kind of evidence? If a Vegetarian were to die of consumption, every body who knew him, doctor, minister, and layman, would all agree in saying that it was his Vegetarianism which killed him: whereas, any flesh-eater who dies of this disease, is buried without remark as to the cause. But, if the fact of his having eaten flesh is put to the fact of his having died of consumption, how easy it would be to say, *it was his flesh-eating that killed him.* The naked fact of the two circumstances being coincident, proves nothing on the one side or the other; and to produce conviction there must be statistics embracing *many* cases, in place of vague surmises respecting *individual* ones.

The remainder of Dr. BALBIRNIE's assertions it is almost impossible to reply to, except by denying them. It is no easy matter for a Vegetarian to believe statements which contradict his every-day experience, nor would it be profitable to waste much time in refuting them. "Unless well managed," says the Doctor, "Vegetarianism tends to produce an excess of the albuminous element of the blood, and a deficiency of its fibrine, iron and red particles, imparting a paleness and flabbiness to the tissues, a general delicacy of looks, and a want of stamina and power of energetic endurance. This is a state of matters assuredly verging on to the pathological condition of the fluids characterizing the scrofulous constitution. Hence the necessity for caution in Vegetarian experiments." This reminds me of the old stories about pale teetotallers, and may prove an excellent scare-crow to people who know nothing of Vegetarianism. But how does the Doctor know that Vegetarianism will do all this? I am anxious to learn something of the experiments by which he arrived at such conclusions, because Vegetarians who take particular observation of their own bodies, find, by experience, just the reverse of what the Doctor says. He, himself, has experimented with Vegetarian diet for two years, and considers himself qualified to give counsel upon the subject: so have I experimented with flesh diet, and Vegetarian diet too—my first experiment of Vegetarianism extending to six weeks, and my last to nearly eight years, and I consider myself, so far as experiment and experience goes, far better qualified to give counsel upon such a subject, than Dr. BALBIRNIE himself.

In conclusion, the Doctor says: "*But there is a time to eat animal food!* The grand questions are the measure and proportions of it—when to stop, and when to recommence, and how far to go." Suppose for a moment any public lecturer were to go about the country, teaching that "there is a time to eat bread, the grand questions are the measures and proportions of it," etc., it would take people rather by surprise. Would not the universal voice of the people reply, "We eat bread when we are hungry, and leave off when we are full, and that is the measure, these are the proportions, the time to stop, and recommence, and the length to go." Would not they argue, that bread was a wholesome article of diet, and that hunger and fulness indicated with sufficient accuracy all they required to know about it? And would they not argue correctly, even according to Doctors who do not argue about the measure and proportions of bread, but are extremely anxious to ascertain for themselves and the public the measure and proportions of flesh to be consumed? If flesh is a natural diet, how is it that the problem as to the quantity should not be solved as easily as that of bread? Doctors in their writings speak continually about the *proper proportions* of flesh to be taken, consequently there are *improper,* or *injurious proportions,* and every-day experience confirms this. One man says he cannot eat animal food above two or three times a day, another man only once, a third only two or three times a week, and so on; every one who has made observations on this matter, is on the hunt for *his* proper proportion: disclosing the fact that each has found he may eat, not too much merely, for one may eat too much of any thing, but too great a proportion for his health and comfort. The fact, then, that this too great a proportion is found hurtful and injurious, is one which ought never to be lost sight of. No doubt, individual cases might be referred to, in which a proper proportion of other articles of diet was found necessary, but to go into an inquiry about such cases, would only be leading us from the more important inquiry as to the effects of flesh. Dr. BALBIRNIE distinctly informs us, that "the *grand questions* are the measure and proportions of it—when to stop, and when to recommence, and how far to go." He does not give us the answers to these grand questions, and so far as I have discovered, no answers are given in any physiological or dietetic work yet published, the grand truth being that no general answer can be given—each man must reply to the grand questions from his own experience—each must ascertain for himself the measure and proportion which is injurious to *him.* Now, if it is true, Mr. Editor, and Dr. BALBIRNIE himself propounds the fact, that the measure and proportion of flesh to be consumed, are grand and important questions; is it not likewise true, that few persons are able to discover the proper proportions; or if they are, are not able to resist the temptations of the table, and so eat (not merely too much) but too often of that which they know does them injury? Vast multitudes can lay down no rule for themselves, and if they could, have not faith enough to follow it; and so, from one cause or another, this mysterious proportion is exceeded. And what is the result? I will not dogmatize, but I appeal to the common sense of every one, whether disease of some kind must not be the consequence. If no such consequence follows, then what makes the questions of the measure and proportion so important? But if disease does follow, what is the disease? or if diseases, what are they? These are questions, which, if the

flesh-eating physiologist or physician overlooks, the Vegetarian will not.

Upon a calm review of the whole question, then, it cannot be said that Dr. BALBIRNIE has established his assertions. On the contrary, his few facts have been weighed in the balances and found wanting, and, instead of triumphantly proving that Vegetarianism produces or develops consumption, his own statements have been shown to create a grave suspicion, almost amounting to certainty, that flesh itself is a very general agent in the production of disease, whether consumption itself, or not, does not yet appear.

Having already occupied too much space, I subscribe myself, Yours respectfully,

SCRUTATOR.

THE BIRMINGHAM "RENEGADE."

"ROGUE.—I am a soldier, and have learnt somewhat in the wars.
TOCHO.—Aye, marry,—I would fain know what 'tis.
ROGUE.—'Tis when I see a knave thrust his nose into the business of another, to tweak it very lustily." *Mountaineers*, act 2.

DEAR SIR—A petty driveller, who has reason to feel ashamed of his character and position, has ventured, under the *nom de guerre* of "Another Renegade," to find fault with my public advocacy and defence of Vegetarianism. And he boldly assures us, that not only am I doing a serious wrong to the Society, but each *and all* of the "staunch Vegetarians" are doing the same. Really, Sir, if this be the truth, we are greatly indebted to this person. The Society must call in this sapient scribe, and give him the office of Commandant General. But not too fast. Suppose we examine our censor, and see who and what he is—for this is easily done. The anonymous does not conceal him. A full length survey, and a moment's consideration, leads to the conclusion, if it does not reveal, that our censor is a poor fellow halting between a hospital and a lunatic asylum.

"There is no boldness like the impudence
That's locked in a fool's blood."

But I am not going to create an ocean to drown a fly. Let him go. He is surely quite incurable. Infinite Wisdom teaches us, in a Book this meddler may not reverence, "that though you bray a fool in a mortar, yet will not his foolishness depart from him."

If any reasonable person wants to know anything about "the bran, and flour, and *intermediate substances*," and asks in a teachable disposition, I will do all I can to explain in an easy and kind manner all about them. But for the Birmingham "renegade," I can only prescribe cold water bandages to the head.

I am, Sir, yours respectfully,
W. G. WARD.

Handsworth, Staff., March 3, 1855.

VEGETARIAN MEETINGS IN EDINBURGH.

SIR—In the last month's *Messenger*, I see a communication from Edinburgh, signed R. J., stating that there have been two Vegetarian Meetings in this city since the visit of Mr. SIMPSON and Mr. GRIFFIN, and that there were very few persons present. At this I am not much surprised, for, though I am a constant resident here, and not *totally* unacquainted with the advertising columns of the newspaper press, as well as being in a public business (I do not mean an intoxicating liquor establishment), and frequently about town, yet I never heard of, or saw, any notification of either of the meetings to which R. J. refers. I beg, therefore, to suggest, that a little more publicity should be given to the announcement when the next meeting is proposed, as I dare say there are several Vegetarians in Edinburgh, who, like myself, are not members of the Society. I am, Sir, respectfully yours,

Edinburgh. G. C. J.

"REGISTER! REGISTER! REGISTER!"

DEAR SIR—On looking over the new list of members, I am concerned to find how few of the Vegetarians in this locality have attended to registration in the General Society. This is a serious delinquency, and as, very probably, it may prevail in other localities, I deem it important to bring the matter thus publicly under the notice of our friends.

In a body like ours, numerically so insignificant, and which has, besides, so much to contend with in the ignorance, prejudices, and false appetites of society, the closest union is of the utmost importance. Some may suppose it sufficient to give in their adhesion to a local Association. But this is a mistake. The local Associations are, no doubt, essential to progress, but our influence on public opinion, and the estimate which will be formed of us as a "party," will depend on the front we can present as a national organization. The necessity for joining the General Society cannot, therefore, be too forcibly impressed on our adherents; and, in connection with this subject, I may take the liberty of suggesting to our friends the propriety of attending to their *subscriptions*. Hitherto, the "sinews of war" have been drawn too exclusively from one source, which is not creditable to us. Let us, therefore, attend to this part of our duties likewise. Let "each give according to his means"; but, above all, let us not entirely overlook our obligations on this score, which, I fear, may be too much the case.

I may also take notice of what has struck me rather unpleasantly in perusing the list, namely, the absence of the names of the "better halves" of many of our friends. Where this occurs from mere neglect, the fault is unpardonable; and, with respect to those cases where the good lady is still among the "flesh-pots," I must say it reflects small credit on the husband, who must either be gravely remiss in his duty to his wife in this important concern, or there must be sad "poverty of genius," if, with all the elements of attraction and conviction which the Vegetarian system presents, he yet fail to bring her "within the fold." I fear I have trenched too much on your valuable space, and shall conclude with best wishes for the cause.

A LOCAL SECRETARY.

THE VEGETARIAN TREASURY.

FESTIVE OCCASIONS.

Now a public dinner is a thoroughly *English* mode of celebrating an event, or of commencing an undertaking—there can be no doubt of that. Whether the "custom is more honoured i' th' breach than the observance," some folk are inclined to question. We frankly confess that we are not of the number. We believe that men have bodies as well as souls — that the two are very intimately associated—and that the reflex influence of the one upon the other is far more powerful than superficial observers are apt to imagine. We lay no great stress upon the satisfaction of the stomach—though that is not to be despised as a thing of no consequence, as every one will admit who closely watches and contrasts the play of his own temper an hour before, and an hour after, dinner. Much less do we set store on any artificial stimulus to the nervous energies. Meat and drink are but the conditions to something far better. The liberation of social sympathies, the interchange of courteous acts and expressions, the general commingling of good will, and the thaw of individual reserves, which invariably accompany a public repast, make up altogether a genial atmosphere for the budding forth of whatever kindliness and generosity a man may possess, and greatly aids the process of moral amalgamation. Accordingly, personal prejudices, antipathies, and shyness, originating frequently in nothing but want of acquaintance, or foolish fancies, never stand so good a chance of being routed as when marched up to the festive board. They must be uncommonly sturdy veterans to stand their ground there. They seldom do, however. More frequently, like ghosts of cock-crow, they "haste away," and leave the ground clear for the more amiable sentiments of our nature. The thing is liable to abuse, undoubtedly, as all good things are—but Christian gentlemen are usually supposed to be under some self-control when the occasion calls for it.—*Nonconformist.*

NECESSITY FOR BULK IN FOOD.

Straw, except when new, is not a very nutritious food, for we find a great part of it unchanged in the fœces of the animal fed upon it. Its principal use is to give a bulk to the food taken. Even in the case of turnips, a food of considerable bulk, straw is necessary, because they contain nearly 90 per cent. of water, which becomes soon separated. Thus it is that cattle fed upon turnips voluntarily take 2 or 3 lbs. of straw daily, or as much as will serve to give the necessary bulk to the food. The digestive process of herbivorous animals is very complicated. The food is primarily taken into the first stomach or rumen, which is analogous to the crop in birds. Here it is moistened with a secretion from the stomach. The coarse unmasticated food is from thence transmitted into the second stomach, or reticulum, where it is rolled up into little balls, one of which from time to time is returned to the mouth to be further comminuted and insalivated. After this reduction, it is sent into the manyplus, or third stomach, where it is further reduced to a pulpy mass, and in this state enters the fourth stomach, where true digestion commences. The object of the three first stomachs being merely to obtain a proper comminution of the food, it is necessary to have that food of sufficient bulk, otherwise the peristaltic motion of the stomach would be impeded. This would appear to be the reason for giving straw with turnips and other kinds of succulent food.—Dr. LYON PLAYFAIR.

JOHN WESLEY'S ENDURANCE AND UNINTERRUPTED HEALTH.

Alas! Few, we doubt, would have envied *the condition* in which he was placed. The inconveniences and dangers which he embraced, that he might preach the Gospel, and do good of every kind to all that would receive it at his hands: the exposing of himself to every change of season, and inclemency of weather, in the prosecution of his work, were *conditions* which few but himself would have submitted to. He frequently slept on the ground, as he journeyed through the woods, covered with the nightly dews, and with his clothes and hair frozen by the morning to the earth. He would wade through swamps, or swim over rivers, and then travel till his clothes were dry. His health in the meantime, strange as it may seem, was almost uninterrupted. Much may be laid to the account of his "iron body," as his brother Samuel terms it, but we think every pious mind will rather impute both his health and preservation to Him who *numbers the hairs of our head*, and whose guardian care is especially over those, who aim to *walk worthy of him unto all pleasing.* * * In sixteen years he was only once suspended from his labour by sickness, though he dared all weathers, upon the bleak mountains, and used his body with less compassion, than a merciful man would use his beast.—*Life of Wesley, pp.* 112, 331.

Without questioning the influence of the causes here assigned for Mr. WESLEY'S freedom from disease under disadvantageous

circumstances, we would remark, that another great cause of this may be found in the practice of early rising, and his simple habits of diet, it being an undoubted fact, that, for a considerable portion of his life, he was an abstainer from the use of "flesh and wine."*

THE KAFFIRS.

While I cannot go the lengths of some who have panegyrized the Kaffirs as the finest race of men ever beheld, I may, without fear of contradiction, state that there are many remarkably fine and well-made men amongst them. Many of them are tall, robust, and very muscular, etc. In stature they vary from five to six feet ten inches; and a cripple or deformed person is seldom seen amongst them. The particular causes to which they are indebted for their fine forms and athletic strength of body, I do not pretend to develop; but it may be observed that they are exempt from many of those causes that, in more civilized societies, contribute to impede and cramp the growth of the body. Their diet is exceedingly simple, their exercise that of the most salutary nature; their limbs are not encumbered with clothing; the air they breathe is pure; their frame is not shaken or enervated by the use of intoxicating liquors, for they are not acquainted with them; they eat when they are hungry, and sleep when nature demands it.—BARROW'S *Travels*, p. 109.

WHOLE-MEAL BREAD.

Under the present high price of wheat and prospect of scarcity before the next harvest, it is of the utmost importance to every one that the best possible application should be made of the cereals which are used for family consumption. Every experienced family housekeeper knows that a much larger amount of material for the table arises from wheat simply ground into bread-meal (that is, the full produce of whatever grain, previous to the bran being extracted therefrom) than from finely dressed flour arising from the same quantity of grain; and there are many of our intelligent people who know that, for the promotion of the health of a family, the loaf made from bread-meal is a better and more healthy diet than the loaf made from flour; and also that the fermented loaf, made either from flour or bread-meal, is a decidedly more economical and digestible article of domestic consumption, than the cake so common in the cottages of the labouring population of our country. By the term "cake," I mean the produce of flour kneaded in milk or water with a little butter, and without fermentation. B.—*The Agricultural Gazette.*

WHOLESALE DESTRUCTION OF LARKS.

I have been much pained during the late severe weather at the wholesale destruction of small birds, such as larks, consequent upon the frost and snow having cut off their usual supplies of food, and thus leading them to approach the dwellings of man in quest of subsistence. Large numbers have thus fallen a prey to the arch destroyer, having been snared, shot, or otherwise killed, and then offered for sale as supplies for the table. A Liverpool paper mentions that large numbers of larks—that beautiful bird by whose minstrelsy we have so often been charmed in our country rambles—have been caught in the neighbourhood of Southport, "one man having taken sixty dozen, in pantiles, in one day, during the frost," and at Blackpool, during the past week, numbers of these birds were offered for sale at sixpence the dozen. At this low price, doubtless many of them will have been entombed in the stomachs of those who regard almost every creature that walks, swims, or flies, as lawful food for man. I cannot but regard this taking advantage of the necessities, and turning these "harmless tenants of the air" to account in this way, as something treacherous and inhuman. Let all who hold our principles labour diligently to extend them, and thus hasten, whilst they pray for, the advent of that day, when man shall no longer "hurt or destroy" not merely inoffensive animals, but even those to which he is indebted for their ministrations to his happiness, in contributing, by their hymns of praise and melody, to the beauty and attractiveness of rural scenes.—D. A.

THE IDLE.

The idle should not be classed among the living; they are a sort of dead men that cannot be buried.

A HINT TO EMPLOYERS.

There is a limit to toil set by God. He who has given bounds to the ocean—who has placed the duration of light and darkness under rule—who has put all things under law—whose universe is an embodiment of order, has made it impossible to continue toil beyond a certain limit, without detriment. And if that limit be passed, injury succeeds. The man made rich by the long hour system may be a murderer of men—the destroyer of morals and happiness—the adversary of souls; and may hold riches as JUDAS held the thirty pieces of silver—his gains may be the price of blood!—Rev. S. MARTIN.

* Vol. iv. *Treasury*, pp. 1, 23.

DIFFICULTIES OF THE SOCIAL CIRCLE.*

WANT of knowledge is, doubtless, the leading cause of the opposition to the progress of Vegetarianism in the social circle, as with the public. Erroneous training for generations, unquestionably begets tendencies to error in observation and judgement, when new questions are brought before the attention. Especially is this likely to occur where the will and affections, rather than the understanding, have to do with the decision, as is commonly the case in domestic life. It would thus be unreasonable to look for less than strong opposition here, even though such opposition be mixed up with, or suggested by, the sincerest affection or regard.

All this, then, having to be met, is excusable enough, where it gives way to fact and practical observation; and this is generally the case where intelligence is brought to bear in the experiment of Vegetarian practice. The intelligence best calculated to secure this satisfactory result, is of two kinds. First, a knowledge of the principles and arguments of the system should be attained, and, this secured, there is always enough discernible in the system to procure a measure of respect for it, if not to silence anything but pure dogmatic opposition, which ultimately has to give way to an intelligent adherence to principle. It is both curious and interesting to witness such a conflict in a family. A more or less isolated member has been attracted by the teaching and practice of Vegetarianism, and avows his practical conviction of its correctness, and this mere announcement is received with far more alarm than would have been that of a resolution to emigrate to the gold-fields of Australia or California.

* Continued from p. 27.

THE VEGETARIAN PRACTICE IN EXTREME CLIMATES.

IN quoting the following remarks from the experience of the pedestrian STEWART, whose work * presents some remarkable instances showing the effects of simplicity of diet in preserving the human constitution, interesting evidence is afforded, in reply to the doubts so commonly felt as to the practicability of Vegetarianism in certain climates.

"Upon a comparative view of constitutions and climates," says he, "I find them reciprocally adapted, and offering no difference of good and evil. I then consider the aliment, and though, upon a superficial observation, the difference might be supposed wisely adapted to the difference of climate; yet upon more critical investigation, I am disposed to believe the aliment of flesh and fermented liquors to be heterogeneous to the nature of man in every climate.

"I have observed, among nations whose aliment is vegetables and water, that disease and medicine are equally unknown, while those whose aliment is flesh and fermented liquor, are constantly afflicted with disease, and medicine more dangerous than disease itself; and not only those guilty of excess, but others who lead lives of temperance. These observations show the great importance of the congeniality of aliment, in the discovery and continuance of which depends the inestimable blessing of health, or basis of well-being or happiness.

"As my own discoveries in this important subject may be of some use to mankind, I shall relate the state of my own health and aliment. At a very early period I left my native climate, before excess, debauchery, or diet had done the least injury to my body. I found many of my countrymen in the region of India, suffering under a variety of distempers; for though they had changed their country, they would by no means change their aliment; and to this ignorant obstinacy I attributed the cause of their disorders. To prove this by my own experience, I followed the diet of the natives, and found no change in my health effected by the greatest contrariety of climate, to which I exposed myself more than any of my countrymen dared to do. * *

"As I possess, from care and nature, a perfect constitution, my body may serve as an example which may generalize the effect of aliment upon most other bodies. I observed in travelling, if my body was wet, and must continue any time in that state, I abstained from all nourishment till it was dry, and always escaped the usual disorders of cold, rheumatism, and fever. When I was in the frigid zone, I lived upon a nutritious aliment, and ate much butter, with beans, peas, and other pulse. In the torrid zone, I diminished the nutritious quality of my food, and ate but little butter, and even then found it necessary to eat spices to absorb the

* *Stewart's Travels.*

humours, whose redundancy is caused by heat, and are noxious in hot climates. In cold climates nature seems to demand that redundancy, as necessary to health and strength."

THE CONTROVERSIALIST AND CORRESPONDENT.

SOIREE OF THE FLESHERS OF GLASGOW.

THE following correspondence, arising out of some remarks made at a recent meeting of the Fleshers, or butchers, of Glasgow, will be read with interest. The report of the proceedings of the evening, after a tea-party in the City Hall, is accompanied by some strongly sympathetic comments on the part of the Editor of the *Glasgow Examiner*, which, taken with all due consideration, as out of the "abundance of the heart," still call for a moment's comment.

The fleshers (we give them their own designation, as less repugnant to them than our own term, butchers), says the *Examiner*, "Do not occupy a mean status in society when they can furnish such a grand spectacle as the City Hall afforded on Tuesday night. The fleshers are, indeed, a very industrious and useful class of tradesmen. They are most useful to the farmer and the beef-eater, which means nearly everybody. * * * Mr. TEMPLE's clever speech sadly cut up our old friends, the Vegetarians; but the fleshers need never fear them so long as Scripture and reason are strong in favour of beef-eating; and the practice, we guess, will continue to the end of the world. * * It has been said that the slaughtering business must blunt the sensibility of the feelings; but this cannot apply to the fleshers of Glasgow, for they have a fund for assisting their unfortunate brethren. Has human sympathy manifested itself so strong as to do so in other trades? * *

"Such social meetings are not only entertaining, but tend much to cultivate and strengthen the friendly feelings and sympathies of the heart, and seem to be in harmony with the whole constitution of human nature."

The confusing of success in business, or the result of demand for the flesh of animals (however mistaken and disadvantageous), with the reference to a status of society which bespeaks moral influence, will at once be open to the discernment of our readers. The butchers may be useful to society in meeting the unhealthy demand set up for flesh-meat, much as the spirit-seller, in certain aspects, can be said (though certainly in a less degree) to have his business called into existence by *demand;* but the butchers, like the spirit-sellers, we apprehend, can never be expected to hold an influential status in society, and this from the very nature of their avocations—antagonistic as we hold these to be to the physical and moral progress of society. As to the beef-eaters meaning "nearly every body," we not only remark that this is a very broad compliment to flesh-eating, but that it is not true. After thousands of years of erroneous practice since man's original departure from his appointed diet, the great majority of the people of all countries of the earth are, practically, exceptions to meat-eating, not one in three of the whole inhabitants of the earth being habitual consumers of flesh.

As to the "blunting of the sensibilities" not being incident to the "slaughtering business," as shown from the fact of the fleshers of Glasgow having "a fund for assisting *their unfortunate brethren*," the fallacy is at once seen, and society will hardly do more than laugh at the claim here set up, till a little more consideration has been shown for the *animals* submitted to their hands. We deplore the mistakes which have set up such a calling as that of the butcher, and the butcher's disadvantages in it, but cannot altogether resist the conclusions of RICHERAND, on this subject, in his work on physiology.*

"'A purely vegetable diet conveys into the blood,' says PYTHAGORAS, 'mild and bland principles.' This fluid excites the organs in a moderate degree, and this check over the physical excitement facilitates the observance of the laws of temperance, the original source of all virtues. The carnivorous, or flesh-eating species, are marked by their strength, their courage, and their ferocity. Savages who live by hunting, and who feed on raw, bloody, and palpitating flesh (like the tiger), are the most *ferocious* of men; and in our country (France) in the midst of those scenes of horror, called 'the reign of terror,' which we have suffered, it was observed that BUTCHERS *were foremost in the massacres and in all the acts of atrocity and barbarity.* It would seem, 1st, that the habit of slaying animals had familiarized them to shed human blood; 2nd, that the daily use of animal food made them ferocious."

Mr. TEMPLE's speech we leave to our correspondents, here simply presenting the remarks in question.

"Mr. TEMPLE next addressed the meeting. He said there was a Society in the city whose object was to extinguish their trade. He alluded to the Vegetarian Society, of whose principles he had been requested to make a short review. If the Vegetarians had the right on their side, their principles would suffer nothing by scrutinising, for the more the torch of truth was shaken, the more it shined, and if wrong, the sooner their fallacies were exposed the better. Vegetarians were those who lived entirely on vegetable substances, because, as they said, food of any other description was not suited to man's nature. Now, he might say that those in this hall used as much of that objectionable food as any of the community, and he was sure they could all say

* p. 137.

that flesh-meat was pleasant to the taste, good for the stomach, and good for building up their bodies. And he could say, without the least fear of contradiction, that those bright lamps never shone over fairer women and better looking men. (Cheers.) The spirit of independence existed largely in the breasts of those who used flesh-meat, whereas those who subsisted entirely on vegetable diet were of quite an opposite character, as illustrated by the negroes, who submitted to the greatest injustice ever perpetrated on mortal man."

On the reference of the Editor of the *Examiner*, however, to "Scripture and reason being strong in favour of beef-eating," we beg to suggest a little amended reading of Scripture, from which it will be seen that flesh-eating formed no part of the original and natural diet of man, but is incident only to his *fallen condition*, and that, if quoted from Scripture, it ranks with other permissive systems—slavery amongst the rest. As to the "guess" that such a practice as flesh-eating "will continue to the end of time," we find here, too, that the "abundance of the heart" overwhelms the prophecies of Scripture, which declare it shall not. (Isa. lxv. 25.)

In conclusion, we are happy to agree with the *Examiner*, in his commendation of the beneficial results of social tea-parties, and merely wish our brethren, the fleshers, as early a change in the special nature of their vocation as may be—one such as shall give them callings not opposed to, but truly "in harmony with, the whole constitution of human nature."

THE FLESHER TRADE *v.* VEGETARIANISM.

"*To the Editor of the Glasgow Examiner.*"

"SIR—I observe from your report of the Fleshers' Soirèe, held the other night in the City Hall, that one of the speakers who adverted to the existence of the Vegetarian Society, appears to labour under the misapprehension that the object of that Society is one of mere hostility to a class—in short, 'to put down the flesher trade.' I deem it proper, therefore, in order to set ourselves right with the members of the flesher trade, and all whom it may concern, to extract the following quotation from the published constitution of the Vegetarian Society, from which it will appear that we have no such narrow and unfriendly object in view; but that the Vegetarians, in promulgating their opinions, are actuated by wider considerations, and of an entirely humane and philanthropic character:—

"'The objects of the Association are, to induce habits of abstinence from the flesh of animals as food, by the dissemination of information upon the subject, by means of tracts, essays, and lectures, proving the many advantages of a physical, intellectual, and moral character, resulting from Vegetarian habits of diet; and thus, to secure, through the association, example, and efforts of its members, the adoption of a principle which will tend essentially to true civilization, to universal brotherhood, and to the increase of human happiness generally.'

"While, however, the design of the Vegetarian Society is conceived in no hostile or unfriendly spirit to the parties engaged in meeting the demand for animal food, and while we recognise the utility of their profession whilst such demand exists, yet, it is obvious that, on the general adoption of the dietetic habits inculcated by Vegetarians, the trade would find their 'occupation gone'; but we need hardly remind them that this is an event of which the present generation of fleshers can be under no apprehension. The Vegetarians are neither so vain nor so sanguine as to imagine that their peculiar views are going to be adopted by society at a bound. The history of all similar movements, which have to encounter the ignorance, prejudices, and false appetites of human nature, shows how tardy is the progress of truth, and I daresay the trade will have ample time to 'set their house in order' during the transition, which, though slow, is sure to follow from a mode of living at once barbarous, repulsive, wasteful, unwholesome, and inconsistent with the highest conditions of civilization. The Vegetarians contend, then, that man is constitutionally adapted to subsist on a vegetable diet, comprising the various grains, roots, fruits, etc., and, consequently, that the use of the inferior animals for food is an invention of man, and not an ordinance of Nature. They do not assert this on mere assumption; but base their arguments both on science and experience. The facts of anatomy and physiology confirm the position we take up as to the dietetic character of man, and experience shows that he thrives best, is sufficiently nourished, and can best sustain the wear and tear of life, on a diet composed of vegetable substances. The modern researches of chemistry, as well, confirm the propriety and economy of Vegetarian diet, while they expose the wasteful and roundabout way of obtaining nourishment by means of animal food. Did space permit, I should be happy to go into details on these various aspects of the question, and I regret that the gentleman who professed to review the principles of Vegetarianism, at the late trade soirée, did not deal with the numerous facts and arguments on which our principles are usually defended, and from which we object to the use of animal food.

"Beyond the statement that the company then assembled were large consumers of flesh—ergo, fine specimens of humanity—and the allusion to the depressed condition of the Negro race, as a result of vegetable diet, we have nothing whatever to grapple with. We suspect that the Negro, like his brother of paler complexion, has wandered from the path of nature in seeking his supplies of food, and that other causes must be sought for, to account for the abject condition of the race. On the other hand, we might refer to some of the most miserable and ill-conditioned of our species, such as the Esquimaux, and other northern tribes, who yet use very large quantities of animal food. We admit that the enslaved portion of the human race is

mainly confined to Vegetable diet, and their known capacities for labour would argue that it agrees with them. We must, however, demur to the Corporation of Fleshers being considered as the *beau ideal* of humanity. We fear it is a trade which is barren of great names, and that the occupation is not friendly to the high development of human nature. We have said nothing as to the offensiveness and repugnance to the sentiments of the means necessary to procure the supplies of animal food. The atrocities of the slaughtering system have been graphically described by DICKENS in his *Household Words.* But a recent publication by Mr. LEWIS, revealing the deplorable state of matters in connection with the slaughter-house in our own city, constrains us to think that the adoption of a system of living can neither be too rapid nor too general, which, while it would confer great sanitary advantages on the community, would, at the same time, remove a numerous class of our fellow creatures from scenes and circumstances of the lowest and most depraving character.

"A VEGETARIAN."

VEGETARIANISM *versus* THE FLESHER TRADE.

"To the Editor of the Glasgow Examiner."

"SIR—I observe a letter from 'A Vegetarian' in last week's *Examiner,* in which he states, when I was addressing the Flesher's Soirée, I appeared 'to labour under the misapprehension that the object of the Vegetarian Society was one of mere hostility to a class, in short, to put down the Flesher Trade.' Now, I never either thought or said that Vegetarians had an ill-feeling to Fleshers as individuals; and, I believe, that they are actuated alone by what they conceive to be humane and philanthropic principles; but, I contend that I was right when I said that the object of their Society was to put down the Flesher Trade, and your correspondent proves I was correct by the extract he makes from the constitution of the Vegetarian Society, and he, in his own words, says it is obvious that on the general adoption of his principles the trade would find their 'occupation gone.' Your correspondent appears very reluctant to admit that that is their object, and to keep us from being alarmed at being starved out, he tells us, that the present generation of Fleshers have nothing to fear from Vegetarianism; but this consolation of his goes for nothing, as it would be easy to prove that the consumption of animal food is yearly increasing. Your correspondent also says that I did not take up the numerous facts and arguments on which his principles are founded. Now, I admit that I have not seen any facts on which Vegetarianism is founded; but I did take up those arguments which are foremost in the mouths of Vegetarians. Again, 'Vegetarian,' in alluding to the corporeal frame of Fleshers, says, sarcastically, 'fine specimens of humanity.' He appears to be labouring under the erroneous notion that Fleshers are overgrown monsters; and, then, he says, he fears it is a trade barren of great names, and that the trade is not favourable for the development of human nature. Now, I know Fleshers' sons who have risen to be ministers, and I know two who have wrought at the trade who are attending the University with an eye to the ministry. The most of master Fleshers, and a large number of journeymen, are connected with our churches, and not a few are elders and deacons; and I know some of my brethren in the trade who take an active part in these movements which purify and elevate man; and, as an indication of our character, look to the number of shops that were open in Glasgow on Sabbath, 11th Feb. Capt. SMART reports that there were 335 fruit and confection shops open, 31 vegetable shops open, and only one Flesher. Thus it would appear that those who deal in Vegetarians' food are 366 times more given to open Sabbath profanation than those who deal in flesh. But Fleshers are not the only persons who use flesh-meat. The holiest, the wisest, the greatest, and the best of Beings that ever trod earth's surface has used flesh, and it amounts to blasphemy to say that it had a barbarous and uncivilizing influence on Him; and nearly the whole of the people of Christendom use flesh. Yet, in face of that, 'Vegetarian' has the hardihood to assert that it is a barbarous custom.

"Again, 'Vegetarian' thinks that because DICKENS and LEWIS have shown that there are cruel and depraved men connected with our trade, that that is a sufficient reason for the speedy suppression of our trade deing desirable. Let him apply the same test to other trades, and then say how many have stood the same ordeal. So much, then, for the personalities; now for a glance at one or two of the principles he lays down.

"'Vegetarian' says, his principles will tend essentially to true civilization, to universal brotherhood, and to the increase of human happiness generally." Now, it will be admitted that results are the true test of principles. Now, there are countries, such as all the nations of Africa and India, who subsist on the Vegetarian diet, as the western and northern nations of Europe, who use flesh; the former (the Vegetarian) nations are in the midnight of heathen darkness; the latter are in the foreground of art, science, literature, and Christianity.

"'Vegetarian' says that flesh is wasteful and unwholesome. Now, there is not a part of the animal that is not of use to man: but perhaps he refers to the production of the animal. Did space permit, I could show that Scotland could produce more grain and roots for man by keeping cattle than it can do without them. Did we give over eating flesh and fish, the hills and the glens, the rivers, and the lakes of old Caledonia would cease to do anything for the support of her hardy sons; and, as regards unwholesomeness, those persons who endure the greatest amount of bodily labour, such as ploughmen and miners, use flesh-meat to a large extent, not because it is a luxury, but because experience has taught them that it renews their strength, and replaces the tear and wear of their bodies; and another very strong argument for the strength-giving property of beef is, a few thousands of beef-eating British have conquered and subdued 150 millions of Vegetarian Indians. 'Vegetarian' talks of the repugnance to the sentiments of killing cattle.

Now, the ox being an animal of instinct, and having no account to give at death, it is all the same to it whether death comes early or late, and the death that man gives it is much less painful than dying from disease. But Vegetarians kill far more than we do. The cabbage, for instance, contains numerous animalculæ, and all these have to be killed before a Vegetarian can make a meal of it. As regards the number of deaths, we may say Vegetarians strain at a gnat, and swallow a camel. Without taking up any more Vegetarian arguments, I may say that any practice which is commended and sanctioned by the Word of God, is a safe one. God said to Noah, 'Every living creature that moveth shall be meat for you.' For 4000 years killing of cattle was necessary to the worshipping of God, and the holy men who ministered at the altar received part of the flesh for their food. Again, when the Lord of Glory, with two celestial companions, visited Abraham, the patriarch killed and dressed a fatted calf, of which the heavenly guests partook. Again, when Elijah was in a solitary ravine, he was hungry, and God put forth a miraculous influence on the ravens, and caused them to carry bread and flesh morning and evening to his servant. When Jesus was in the world, he chose his disciples from amongst fishers, which is a trade akin to ours, and he went with them on their fishing expeditions, and pointed where they might catch the greatest number; and the fact that the Bible approves of flesh eating is another evidence that the Author of Nature, the Author of Man, and the Author of that Book, is one and the same Being.

"JOHN TEMPLE.

"37, *Oxford Street Glasgow*, 28*th Feb.*, 1855."

"*To the Editor of the Glasgow Examiner.*"

"Sir—In your paper of the 24th February, a Vegetarian says, that 'the Vegetarians contend that man is constitutionally adapted to subsist on a vegetable diet, comprising the various grains, roots, fruits, etc., and, consequently, that the use of the inferior animals for food is an invention of man, and not an ordinance of Nature.' This is certainly bold enough. If the Vegetarians would read the Bible, they would find that our authority for eating flesh is the highest of all authority, and that, instead of animal food being an invention of man, it is an arrangement of the Divine Being. We wonder what they would make of Gen. ix, 3: 'Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things'; and Deut. xii, 15: 'Thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the Lord thy God which he hath given thee.' Sacred History shows us that the people availed themselves of the privilege of eating flesh thus granted them by the Great Creator. But, lest the Vegetarians should say that this privilege was abolished in the Gospel dispensation, we shall see what the New Testament saith, 1 Cor. x, 25: 'Whatsoever is sold in the shambles that eat, asking no questions for conscience sake;' and in 1 Tim. iv, 1: 'In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, etc., and commanding to abstain from meats which God hath created to be received with thanksgiving, etc. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving.' After such Scripture authority, we think it would be impugning the wisdom of the Creator to seek proof of the adaptation of the constitution of man to be nourished by the flesh of animals; we could judge of this, *à priori;* but to satisfy the Vegetarians we may mention, that daily experience has proved, in all ages, that the palate of man relishes flesh—his teeth easily masticate it—his stomach rapidly digests it—and it nourishes his body well, and even animates his spirits. We do not deny that it would be possible for man to exist on vegetables, his constitution being wisely adapted to accommodate itself to a variety of circumstances; but we affirm that he would thrive better if part of his food were flesh also. We would ask the Vegetarians, how a sufficiency of food could be obtained according to their system? If they say, Grow more grain and vegetables, we reply, That if animals were not fed for slaughter, they would not be reared, and without animals, we could scarcely grow any grain or vegetables at all. For did they know the laws of agricultural chemistry, they would see that, in the wise arrangements of our beneficent Creator, the refuse of animals is the food of plants, or, in other words, the carbonic acid gas exhaled from the lungs of animals, but especially their excrements, are absolutely necessary to the growth of grain crops and vegetables. So, the more cattle we can feed for the shambles, we can grow proportionately more grain and vegetables too. If the Vegetarians lament the destruction of animal life, it does not require a great stretch of intellect to perceive, that if their theory were attempted, there would soon be little life to enjoy of any kind; for farmers would not feed cattle for the mere purpose of looking at them; and, without cattle, grains and roots would not grow—and without crops, how could the Vegetarians themselves live? Instead of progress, we would retrograde; vegetable life would fade, and animal life would become dwarfish, and even universal death would soon spread over our fair earth, and leave it a barren desolation.

"Yours, etc.,

"A CARNIVOROUS ANIMAL.

"P.S.—Hurrah! for the 'Roast Beef of Old England.'"

"*To the Editor of the Glasgow Sentinel.*"

"Mr. Editor—The enclosed reply to certain letters from correspondents, opposed to the Vegetarian system, which appeared in the columns of the *Glasgow Examiner*, was addressed to the editor of that paper, but declined on the allegation of 'want of space.' Under these circumstances, your insertion of the vindication will oblige yours respectfully,

"A Vegetarian."

"*To the Editor of the Glasgow Examiner.*"

"Sir—I proceed to reply to the letters of your correspondents on the subject of Vegetarianism, and, at the outset, must use the liberty

of reminding our friends that the subject to be discussed relates to dietetics, and not to theology. I will further take the liberty of saying that if it were a religious question, which it is not, an assembly of divines, rather than a jury of butchers, would be the appropriate tribunal to which to submit it. As a practical and physiological question, then, Vegetarianism must be settled by scientific evidence and experience. We know it is common, on the part of the adversaries of new views who lack argument, and when reason fails, to run to the armoury of the Bible for isolated passages with which to assail them. Astronomy, geology, etc., have each been so treated; and while, by the dexterous application of texts of Scripture, an unfavourable impression may be made on minds of a certain class, yet such tactics must in the end signally fail, as, we believe, they will assuredly fail in the case of Vegetarianism.

"In pursuance of the same ignoble system of tactics, we are, therefore, not surprised to find the infamous upholders of Negro slavery endeavouring to shut the mouths of the friends of human freedom, with such passages as the following: 'Both thy bondmen and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondsmen for ever; but over your brethren the children of Israel, ye shall not rule one over another with rigour.' Lev. xxv. 44—46

"We would, therefore, caution our friends as to the use they make of their quotations from Scripture, and cannot but regard as a rash and irreverent proceeding the endeavour to show that the Saviour of the world was addicted to flesh-eating, and, therefore, that Vegetarianism is anti-scriptural. We know that attempts have been made to prove that the same august Exemplar used intoxicating drinks, and that at the marriage of Cana of Galilee, he supplied the guests with a large quantity of intoxicating liquor, after they had already 'well drunk.' But we need hardly protest against such a use of the Scriptures—its shocking impropriety must be apparent to every serious mind. Your correspondents having ransacked the Bible for authority to show, that 'every living creature shall be meat for us,' appear also to have discovered, that of whatsoever is sold in the shambles, we are bound to eat, asking no questions. Should either of these gentlemen patronise the Great Exhibition of Paris, during the ensuing summer, and find himself seated at dinner in one of those splendid restaurant establishments, for which the French metropolis is famed, he may possibly find, in the bill of fare, a dish composed of certain little animals that, in Scotland, frequent the bottoms of our walls, or probably a delicate morsel of certain creeping things that infest our gardens, and which, on the continent, have lately risen into great favour with the gourmands; will our friend, in such a case, feel bound to eat, 'asking no questions'?

"But we are curious to know why your correspondents, in their intimate acquaintance with Scripture, and professed regard for its authority, have thought proper to pass over the very first chapter in the Bible, and which, we observe, contains the following passage: 'And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.' (Gen. i. 29.) What will your correspondents say as to this, the original appointment of man's food, while yet he was in his highest state—before he had forfeited his innocence by the infraction of the laws of his Creator? Is it unreasonable to suppose that, in such circumstances, the Allwise Creator would direct his children to that species of nourishment best calculated to sustain their frames, and to subserve most effectually their various requirements? We should also like to inquire why it is that in quoting the passage, 'Every moving thing that liveth shall be meat for you," our friends should stop short there. Why not give us the benefit of the succeeding and connected verse: "But flesh, with the life thereof, which is the blood thereof, shall ye not eat'? (Gen. ix. 4.) How do your correspondents dispose of the blood? Do they not apply it to dietetic use, in defiance of this very passage? I must say our friends have a convenient, if not a very consistent way of dealing with Sacred Writ. They talk glibly of the practice of flesh-eating being "commended" and "sanctioned" by the authority of the Scriptures. Have they forgotten the history of the Jews? When Jehovah guided them in their long, and dreary, and difficult passage through the wilderness, upon what did He sustain them? On manna. And when this ungrateful people murmured at the fare, and lusted for the flesh-pots of Egypt, we are told, "He granted them their request, but sent leanness into their souls." Let our friends read the 11th chapter of Numbers for the result: 'And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague.' Let us now turn to the Book of Daniel. Will our friends dare to question the wisdom and inspiration of the prophet, when he refused to defile himself with the meat from the king's table? 'Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days, and let them give us pulse to eat and water to drink. Then let our countenances be looked upon by thee, and the countenances of the children that eat of the portion of the king's meat; and as thou seest deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer, and fatter in flesh, than all the children which did eat the portion of

the king's meat.' (Dan. i. 11—15.) So much, then, for the 'argument from Scripture,' which, we fear, will prove a two-edged weapon in the hands of your correspondents. It must not, however, be supposed that the Vegetarians regard it as sinful, on scriptural grounds, to partake of animal food. They admit the permission to use it. But they cannot shut their eyes to distinctions, or to the consequences of an inferior mode of living, where such is preferred. Neither is it safest or wisest to regulate our conduct by the permissions. We see the enormities into which the Mormons of America have been led, by taking this course with respect to polygamy.

"Having stated the real objects of the Vegetarian Society, I am content to pass over the remarks of your correspondent on that head. We have no quarrel with the fleshers, and are glad to hear of their sons being drafted into more agreeable employments. But it does appear to us rather a singular application which your correspondent has made of Captain SMART'S statistics, in his attempt to establish the religious respectability of his brethren in trade, which, however, has not been assailed. In stating that 366 vegetable, fruit, and confection shops were found to have been open on Sunday, he surely does not mean to draw the loose and absurd conclusion, that Sabbath profanation has any relation to abstinence from flesh, or that the shops in question were opened by, and for the exclusive convenience of, the Vegetarian portion of the community. Your correspondent objects to the use of animal food being considered barbarous. The whole process of providing it is highly offensive to a mind claiming any degree of refinement. Our best feelings shrink from contemplating the process. Our slaughter-houses are therefore kept out of sight, and the very carcasses are not allowed to be conveyed through our streets uncovered, in deference to this universal repugnance to blood and slaughter. Society, therefore, endorses the judgment we have pronounced on this point. How very different in the case of vegetable diet! We pluck the apple from the tree, or the grain from the stalk, with feelings of pleasure and desire—a proof of the harmony subsisting between that species of food and the nature of man. Your correspondent demurs to the claim of the Vegetarian Society, that its principles tend to 'true civilisation, to universal brotherhood, and to the increase of human happiness generally.' The refining influence of a vegetable diet will appear from what has just been stated, and the mere fact of a merciful regard for the inferior creation pre-supposes a corresponding concern for the interests of their fellow-men, unless, indeed, the Vegetarians be grossly inconsistent. While, if we can establish the superior healthfulness and economy of the Vegetarian system of living to those of a mixed diet, and, by so doing, can induce society to adopt our views, we conceive we shall be contributing to the increase of human happiness in no mean degree. Our friend is not quite precise in his classification of the natives of India and Africa as subsisting on a vegetable diet. The people of these immense continents exhibit a variety of modes of living, and even in those cases where vegetable diet obtains, it is too generally associated with other inferior habits and conditions, which go far to neutralise the good effects of abstinence from flesh. To speak of beef-eating as the handmaid of 'art, science, literature, and Christianity,' sounds somewhat strangely. Many of our highest intellects have acknowledged the advantage of abstaining from it.

"Sir ISAAC NEWTON, when engaged in his great work, confined himself to vegetable diet. While other great names, such as MILTON, SHELLEY, FRANKLIN, WESLEY, HOWARD, owed much of the clearness of their minds, and the excellence of their productions, to the same salutary practice. But, while we claim the tendency of the Vegetarian principle to promote civilization, we do not assert that it does so exclusively, or even chiefly. The elements of progress are numerous and varied, and there are many circumstances that go to determine the condition of a nation irrespective of matters of diet. We believe it would be difficult to account satisfactorily for the striking diversities of race existing in the human family. Much, no doubt, may be traceable to climate, diet, mental culture, and the peculiar, social, and religious institutions, while much would still remain obscure. It will not do, therefore, to select a feeble and enervated race, the victim of ages of the most unfavourable and depressing conditions, such as the natives of India, that have been subjected to British sway, for comparison with their conquerors of the great Anglo-Saxon stock, who, besides the circumstance of an invigorating climate, have enjoyed for centuries the overwhelming advantages of free institutions; unless, indeed, your correspondent will undertake to trace the superiority of the latter to the modicum of animal food that enters into their diet. But the absurdity of such an attempt will appear from the fact that some of the greatest consumers of animal food rank the lowest, physically as well as intellectually, among all the nations of the earth. Besides, history tells us, that animal food is not necessary to the possession of the highest military qualities. The Persians, under CYRUS, were fed on the simplest vegetable fare; and their exploits are perhaps unequalled in the annals of war. The Greek and Roman armies in their best days were reared on vegetable food. The Polish soldiers under BONAPARTE, reared almost entirely on oatmeal bread and potatoes, would march forty miles in a day, and fight a pitched battle, and the next morning be fresh and vigorous for further duties. The peasantry of Scotland and Ireland live mainly, many of them exclusively, on vegetable diet, and their indomitable qualities in the field cannot be surpassed. The Kaffirs of South Africa are, perhaps, the finest and bravest race of savages in existence. In the late war, their daring and physical strength astonished the British soldiers, whom they frequently dragged from their ranks into the bush by main force. The Kaffirs, although possessed of numerous cattle, confine themselves almost entirely to

vegetable food. Your correspondent challenges our statement—that the use of flesh is wasteful and unwholesome. That it is unwholesome, none can have better opportunities of knowing than those engaged in the trade. Few of the animals slaughtered can be declared entirely free from disease; and the prevalence of consumption, measles, dropsy, liver complaints, and other disorders, is notorious in the trade, and out of it. The use of food so affected cannot, we submit, be considered as wholesome. That it is wasteful will appear presently, and the following facts will at once serve as an illustration:—It has been ascertained in America that, to fatten a pig so as to produce 200 lb. of pork, requires 15 bushels of corn. It has, at the same time, been found that this quantity of pork will sustain a man, at 2 lb. a-day, for 100 days. But the same quantity of corn, used directly by the man, will sustain him for 480 days, at the liberal allowance of a quart a-day. But we are told that more grain is produced by keeping cattle than without them. To feed cattle with a view to the manure would, we fear, be bad economy; more especially while we allow to go to waste great resources—which our cities afford—of the most valuable materials for agricultural purposes. But then 'the hills and the glens,' on the pastures of which we rear our cattle, could be turned to no other account! It is not for us—in view of what has been done during the last fifty years to make the 'waste places' of Scotland 'blossom like the rose'—to set limits to science and agricultural enterprise.

"But we are referred to the laws of agricultural chemistry, and we are told that, if farmers ceased to feed cattle for the shambles, the sources of carbonic acid gas would be interfered with, that thus vegetable life would decay, and 'chaos come again.'

"A better acquaintance with agricultural chemistry would have assured your correspondent that there are other sources of carbonic acid gas than those to which he refers, such as the decay of vegetables in the air, of roots in the soil, of the remains of animals, as well as the combustion of wood and coal, and, especially in volcanic countries, the very cracks and fissures of the earth. We may, therefore, safely leave the balance of vegetable and animal life to the ordinary operation of the laws of nature. Your correspondents claim for animal food a greater capacity to sustain bodily labour and the wear and tear of life. Neither science nor experience warrants the assertion. Did space permit, numerous facts might be cited to establish the contrary.

"BRINDLEY, the celebrated canal engineer, informs us that, in the various works in which he was engaged, the workmen being paid by the piece, and each exerting himself to earn as much as possible, the men from Lancashire and Yorkshire, who adhered to their customary diet of oatmeal porridge and bread, with water for their drink, sustained more labour, and made greater wages, than others who lived on a more expensive diet, comprising bacon and beer. An analysis of the two kinds of food will at once show the superiority of vegetable food, both with respect to nutriment and economy. Such articles as wheat, rice, peas, and beans contain from 82 to 92 per cent. of solid nutritious matter, while beef and mutton only contain 36 per cent., the rest being water. Chemists have shown that, to supply the material of the flesh of our bodies from beef and mutton is five times more expensive than from such articles as beans, peas, barley, and wheat. The presence of three kinds of principles—carbonaceous, nitrogenous, and inorganic—are requisite in all food. The first, for the purposes of respiration, and to sustain animal heat; the second, to repair the waste of the muscular and nervous tissues; and the third, for the requirements of the bones. 'Grain and other nutritious vegetables,' says LEIBIG, 'yield us, not only (in starch, sugar, and gum) the carbon which protects our organs from the action of oxygen, and produces in the organism the heat which is essential to life, but also (in the form of fibrin, albumen, and casein) our blood, from which the other parts of our body are developed.' 'Good wheaten bread,' says Dr. CARPENTER, 'contains more nearly than any other substance in ordinary use the proportion of azotised (nitrogenous) and non-azotized (carbonaceous) matter, which is adapted to repair the system, and to supply the wants of combustible material, under the ordinary conditions of civilised life in temperate climates; and we find that health and strength can be more perfectly sustained upon that substance than upon any other, taken alone.' But flesh, while it contains materials to supply the muscular and nervous systems, is almost entirely deficient of the heart-producing element, or the material for the bones. It is true that animal food is more stimulating than vegetable food, and we are apt to mistake the stimulation for strength; but the febrile excitement (for it is nothing else) of animal food is a disadvantage, and wears out the constitution more rapidly than the unstimulating and tranquil action of vegetable diet. Your correspondent's plea for depriving the ox of its life is not satisfactory. No doubt man, being 'made a little lower than the angels,' has dominion over the inferior creation. But a question arises, how far he is entitled to exercise his authority in an arbitrary manner, and from mere selfish considerations.

"With regard to the 'numerous animalculæ' which our friend fancies he has discovered in the cabbage, it is no doubt a fact, that such will appear in *decaying* vegetable matter, and for wise and useful purposes, but we entirely deny their existence in sound fruits and farinacea. The cabbage, and other crude vegetables, the Vegetarians generally leave for the use of the cattle, and their consumers. But we must conclude. In our anxiety to meet fully the various objections of your correspondents, we have taken up much space, but trust your readers will derive advantage from the opportunity afforded them of ascertaining the truth or error in the subject under discussion. "A VEGETARIAN."

—*Glasgow Sentinel, March* 24.

THE ANNUAL MEETING AND CONFERENCE.

It will be seen from our advertising pages, that a Vegetarian Conference is proposed, as an additional feature of interest, at the time of the Annual Meeting.

Everybody of calm observation must see, and be ready to admit, the unfavourable effects produced upon everything whatever which has an elevating and improving tendency, as one of the earliest and most certain fruits of a state of war. All good things do, in truth, languish and decline, while the antagonistic evils assailing humanity are rapidly fostered into rank growth. Vegetarians, thus, do well to meet with the avowed purpose of conferring with each other; and, doubtless, by renewed efforts, and the extension of their labours to meet the demand for a more sufficient and deeper-felt advocacy of their system, they will best discharge the duties of their position.

On the outset, it is easy to see how broad is the peace-principle involved in the practice of ceasing to prey upon the animal creation. Accepting the teeming stores of Nature's garden, we live in accordance with the earliest prescription of man's food, and that which, to-day, as in all intermediate time, is alone in harmony with reason. With this happy and more complete system prevailing in the practices of men, war could have no place, at least in civilized communities; for, with the development of morals and intellect in a degree corresponding to the physical obedience contended for, man could not withdraw himself from the slaughter of animals, without at the same time recognizing, to a far greater extent than is now practised, the principle of love for his fellow-man, the extinguisher of the spirit of human strife and bloodshed everywhere. This philosophy of our system, however, may seem too visionary and far off to be more than smiled at. The same has been remarked of all good things in their earliest history, and stands as no valid objection to the practical claims of Vegetarianism now, since, as far as our numbers and influence extend, the adherents of the system put a more effective *veto* upon war, with its untold curses, than the most prominent of other philanthropists have ever yet done, from the fact that they do not overlook the errors and false training which necessarily lead to war.

We thus trust that the obligations of the times will be fully recognized by our Vegetarian friends far and wide, and that the meeting in Manchester will be such as not merely to enable the Society to hold its own progress secure, but to exercise a further special effect in realizing steps to the ultimate conviction that the common social dietetic practices are amongst the evils at the root of our political mistakes and wrong-doings.

The occasion of the Conference will, also, most probably, be accompanied by some public teaching of the principles of our system, on a large scale; and this, it may be expected, apart from the proposed Vegetarian Festivals in the months following July to the close of the year, will still further increase the usefulness of the plan laid down for the approaching Annual Meeting. The Conference will be of interest and importance to Vegetarians, but some Public Meeting will doubtless be brought to bear, to give some assembled at these deliberations an opportunity of making their visit to Manchester as useful as well may be.

As regards the place fixed for the Annual Meeting, it may be remarked that it is as central as possible, and offers more facilities for the greatest numbers assembling than any other; and is thus a very important feature in the objects sought to be secured. We trust the arrangements to be promulgated will still further develop the goodness of the plan laid down.

THE PREYING UPON ANIMALS THE TRAINER FOR WAR.

At a time when morals are oppressed, and all good things, including Christianism itself, at best stand still and can make no progress; when even sustained attention

sufficient to make wise social laws cannot be secured,—when all breathes war, or shrinks and fades before its breath—it is in a measure encouraging to see that the germ of all this evil, is, at least, dimly perceived, and that the truth as old as man's history, and always known to the few, will come to be popularly understood.

The best efforts of philanthropy commonly overleap some external social condition or other, the neglect of which is fatal to the realization of the object professed and sought to be attained. This is so with the great majority of the professors of Christianity, who hold a theoretical exposition of its principles, and by erroneous habits make this difficult, or almost impossible, to be reduced to practice. It is, again, pre-eminently so with our brethren of the Peace Society, who, whilst they denounce war on the one hand, sanction, in the great majority of their practice, the slaughter and preying upon the animal creation, which is the great trainer for war, and overleaping the consideration of which, they now, and must ever, have but a comparatively feeble influence for the attainment of their benevolent object.

It is thus happy to perceive, here and there, in the writing of a recent period (if the voice be somewhat lower, or even unheard, under the noise of other and worse interests, now), that much that the facts of the past and present prove,—what nature in the great laws enstamped upon her shows—what the poets have sung, and what mercy and reason combined dictate, is felt and acknowledged in its educational importance on society, and the results on a future generation clearly apprehended.

We extract the following matter, showing how cruelty to animals is the forerunner of aggression and war, with its thousand curses upon the human species, from *Social Statics*,* as amply illustrating a measure of the principle for which we contend—that man must be consistent to be happy, and live in harmony with his whole moral, intellectual, and physical nature, which forbids the slaughtering and preying upon the brute creation, as grounded in error, a remnant of fallen and acquired savage nature, and ultimately to disappear before the progress of a real and enlightened civilization.

"Whoever thinks that a thoroughly-civilized community could be formed out of men qualified to wage war with the pre-existing occupants of the earth—that is, whoever thinks that men might behave sympathetically to their fellows, whilst behaving unsympathetically to inferior creatures, will discover his error on looking at the facts. He will find that human beings are cruel to one another in proportion as their habits are predatory. The Indian, whose life is spent in the chase, delights in torturing his brother man as much as in killing game. His sons are schooled into fortitude by long days of torment, and his squaw made prematurely old by hard treatment. The treachery and vindictiveness which Bushmen, or Australians, show to one another, and to Europeans, are accompaniments of that never-ceasing enmity existing between them and the denizens of the wilderness. Amongst partially-civilized nations the two characteristics have ever borne the same relationship. Thus the spectators in the Roman amphitheatres were as much delighted by the slaying of gladiators as by the death-struggles of wild beasts. The ages during which Europe was thinly peopled, and hunting a chief occupation, were also the ages of feudal violence, universal brigandage, dungeons, tortures. Here in England, a whole province depopulated to make game preserves, and a law sentencing to death the serf who killed a stag, show how great activity of the predatory instinct, and utter indifference to human happiness, co existed. In later days, when bull-baiting and cock-fighting were common pastimes, the penal code was far more severe than now; prisons were full of horrors; men put in the pillory were maltreated by the populace; and the inmates of lunatic asylums, chained naked to the wall, were exhibited for money, and tormented for the amusement of visitors. Conversely, amongst ourselves a desire to diminish human misery is accompanied by a desire to ameliorate the condition of inferior creatures. Whilst the kindlier feeling of man is seen in all varieties of philanthropic effort: in charitable societies, in associations for improving the dwellings of the labouring classes, in anxiety for popular education, in attempts to abolish capital punishments, in zeal for temperance reformation, in ragged schools, in endeavours to protect climbing boys, in inquiries concerning 'labour and the poor,' in emigration funds, in the milder treatment of children, and so on; it also shows itself in societies for the prevention of cruelty to animals, in acts of parliament to put down the use of dogs for purpose of draught, in the condemnation of steeple-chases and *battues*, in the late inquiry why the pursuers of a stag should not be punished as much as the carter who maltreats his horse? and, lastly, in Vegetarianism."

It will be perceived that the writer here merely approaches the subject of Vegetarianism, arriving at it last, and referring to it as one of the humanizing influences

* pp. 411, 412, by H. Spencer.

of the times. In this aspect, however, carrying the inquiry no further than that of philosophical observation and investigation, it is at least interesting to contemplate how much deeper and comprehensive the claims of this reform are, seeing that they begin with the early, personal, and social training of its adherents—a training most powerfully recommended to the attention, as beginning *at the beginning*, and working its way in the subsequent experience of life, ever combining and harmonizing with all that is lastingly good.

A further valuable article we notice from a number of the *North British Review*: *

"We cannot close these observations without referring to those causes which create and foster in man that love of adventure, and those habits of cruelty, which throw a halo around the red target of war, inciting the young to its bloody mysteries, and hardening the old in their military frenzy. When we witness, for the first time, the cruel experiments which science sometimes demands from her votaries, the heart sickens at the sight, and the head turns instinctively away from the living agonies before it. Soon, however, does the heart resume its normal tranquillity, and as soon does the eye return to the sight of pain. Need we wonder, then, that the child, accustomed, almost from his birth, to the infliction of pain, and deriving his earliest pleasure from the extinction of life, should in his riper years boast of the number and magnitude of his cruelties, and thus, by an easy transition, pass to the atrocities of war, as a step in advance, or as the climax, of his early achievements.

"It is painful to remember how we first exercised our dominion over living nature, by the capture and destruction of the loveliest insects; and how we arrested the industrious bee in its honest labours, and even when in our own service, by robbing it at once of its life and treasure. By the hazel wand, with its line of cord and its hook of steel, we committed havoc among the minnows, before the spring gun had introduced us to the more lethal tube which was guilty of the blood of sparrows. Though but a youthful spectator in the scene, we gaze with delight on the varied feats of the angler. We watch him in the stream and in the pool, impaling the writhing worm upon his line—sacrificing one life to take another; and with the bright sun above him, and the dove-like sky around, and rock and woodland demanding his admiration of peaceful nature, he terminates his every act of pleasure by every variety of pain. The life which he has caught is rudely dashed out against the rock, or crushed by his living hand, or allowed to pass away in the slow and fluttering agonies of pain. Thus, hardened for the future, our river hero is soon introduced to a still higher sport, and still bloodier gambols. The companion of the licensed fisherman, or of the lawless poacher, he is invited to the romantic drama of the *sunning of the water* by day, and the *burning* of it by night, in which the picturesque grandeur of rock and stream, and the sublimity of worlds in the canopy above, form a strange contrast with the work of death below. Frightened by the ruddy blaze, the salmon seeks for shelter beneath the stones and cliffs, or lies stupified beside them, till the river NEPTUNE, with his three-pronged trident, dashes it into the flesh of his glittering prey, and casts him in triumph to the shore.

"Harrowing as is the sight itself, and painful as it is in all its details and accessories, we are yet disposed to regard our river sports as more humane in their character, and less cruel in their practice, than those of the gun and the chase. We cannot, indeed, affirm, as some have done, that ichthyological life is less painfully surrendered than that of the mammalia, though our early cruelties make us indulge in the belief that the amount of suffering is proportional to the magnitude of the sufferer. Yet, when we see the salmon stretched on the ground without a wound, and slain without the shedding of blood, our sympathy is immeasurably less than that which is called forth when we scan the stately hart, with its glazed eye and its quivering limb, or the comely roe-deer, perforated by the rifle, or torn by the ferocious hound. Our animal associations, too, have a powerful influence over our sympathies. Ourselves a genus in the mammiferous community, we naturally associate their sufferings with our own. The shrieks of the female orang-outang, so singularly human, are said to thrill through the very heart of her pursuers; and we would not envy the sportsman whose domestic sympathies are not awakened when he has slain the hart in the presence of his mate, or the tender hind in the act of caressing its offspring. The death of a sportive fawn, killed by the random shot of the deer-stalker, will call forth a deeper feeling than the demise of 3,000 salmon caught in one net by the arctic fisherman. But though we have thus offered a palliative of fly-fishing as less inhuman than some of our other amusements, we have no toleration for the doctrine that the nervous system of cold-blooded animals is but little sensitive, and that the hook pulls only against a piece of unfeeling cartilage. * * * *

* November, 1851, pp. 44—47.

"From the river scene our apprentice soldier passes to the field and to the heath, to the rock and to the forest, to wound and to slay his victims. It is a question to which humanity invites us, but which we cannot here discuss, *How far it is justifiable to consider animal life as entirely at our disposal.* The dominion which has been assigned to us over the dumb creation *may not* involve a right over their lives. The flesh may be ours, but not the feelings and affections which it breathes. It is, doubtless, a crime to kill with unnecessary pain. It is a greater crime to kill for the pleasure of killing, or the vanity of having killed. It is a crime to kill when the victim is innocent, and the carcass useless. It may be a crime to kill when the feelings and affections of uncomplaining instinct are violated by the deed; and when we consider in the abstract the value of life—our inability to restore it—the beauty and loveliness of the forms which clothe it, and the *possibility* that in its nobler aspects, and under its almost rational instincts, it may have a responsibility here, and a life hereafter, it would be well to pause before we strike, and to rejoice over the life which we may have spared.

"Such is the education of the civilian and the soldier—of the man that purchases and whets the sword, and of him that delights in its blood spots, and anticipates glory from being its victim. It is an education, this, of easy acquirement—it is but the lesson of the eye and the limb. The mind hybernates under its teaching, and the heart ossifies under its training. It is the nursery of war—its school—its university—its apprenticeship. It has a government grant in its support. The Christian layman practises at its ring, and the priest blesses it with his sanction. Let the friends of peace, then, counteract this early passion for adventure and cruelty. Let not the mother turn her milk into blood, nor the father his parental tenderness into cruelty. Time will soon soften natures which custom has not hardened; and the stripling will hardly seek in his manhood for what have not been the amusements of his earlier days. The cruelty of youth diminishes as we advance in years, age replaces it with a nobler ambition; and it in is the final lustrum of our being that we truly feel. The infliction of pain and the shedding of blood become torture to our chastened and more sensitive nature—ephemeral life even is spared—and all other life stands sacred when we are about to draw the first breath of that better life which we can never lose."

The graphic description of the progressive training here referred to, could hardly be exceeded in correctness, so far as it extends; but still, there is much that is still overlooked, or no more than glanced at, in the continuous, though possibly *unseen*, system of destruction carried out by proxy, to supply the ordinary demands of the table, and the ultimate effects of the flesh of animals, again, in inducing unfavourable physical conditions, to present difficulty, and be contended with, in more than the ways here pointed out.

The inquiry, "How far it is justifiable to consider animal life entirely at our disposal," will, at least, produce no harm with the most opposed to the theory and practice of Vegetarianism, especially if the subject be divested of some of its palpable assumptions, which often involve the denial of the commonest facts.

Many of the inquiries raised by this writer belong to the very genius of Vegetarianism, and if fairly followed out, must ultimately end there, rendering, when adopted, the results of education certain and happy, because guaranteeing society against many of the gross and glaring evils and anomalies which now produce its greatest sufferings and misery.

BIRDS THE HORTICULTURIST'S BEST FRIENDS.

We extract the following appeal for the birds, from an American publication* having merely exception to take to two brief passages which we omit, and which seem, to us at least, to be at variance with the otherwise truthful and humane observations of the writer:—

"Just now, on a bright March morning, as we heard the early bluebird and robin salute the rising sun with their glad songs of spring, we determined to make an appeal to our readers in favour of the horticulturist's best friends, and against the savage and senseless custom of bird killing.

"Our Legislature, we see, has passed a law prohibiting the untimely destruction of game-birds; but no one seems to have thought of preventing the wanton slaughter of our singing birds and insect eaters, or the more systematic killing of some species known, or *suspected* of doing the husbandman an occasional ill turn, while really acting as industrious and indispensable helpers.

"This Game Law is doubtless a good enactment.* * * We trust, moreover, that the tendency of this law will not be to lead persons who *will shoot something*, to exercise their skill on those lesser birds which are

* *Prairie Farmer.*

our chief protection against the appalling increase of insects injurious to vegetation.

"It has been said, by one of our most learned writers, that insects annually destroy crops, in these United States, of the value of at least twenty millions of dollars, and this estimate is believed to be far below the reality, and except our hope of relief through meteorological or elemental influences, we have scarce any dependence for checking the increase of the countless swarms of destructive insects *save the birds*, and the few predaceous insects themselves; and these latter we are full as apt to sacrifice to our ignorance, as we are the birds in our mistaken prejudices.

"That most of our small birds feed largely on insects is beyond dispute; and that just about in proportion to the decrease of birds has been the increase of our insect enemies, many have asserted, and those best informed fully believe.

"In evidence of this let us watch a pair of our smallest and most sociable and confiding birds—the common wren—and see how often and how loaded with insect carcasses they arrive at the nest. See, too, the heavy burthen of worms which the blackbird, following the furrow, bears to his greedy offspring. And yet, on some silly pretence, you suffer your boys to break up the nest of the little chatterer, and you remorsely shoot down the poor blackbird, because, forsooth, he helps himself to a little corn, when you have neglected turning up grubs for him; and that, too, when he has preserved an hundred times the value, and many more times the quantity his pressing wants have made him appropriate.* * * The red headed woodpecker, the blue jay, and even that gentle warbler, the robin, have occasionally vexed us beyond bearing by their petty thefts in the fruit garden and orchard, and we *have* been tempted to treat them unjustly. For, though these birds love small fruits, in their season and out, and the two former greatly delight in scooping out the inside of the tenderest apples, yet we have fully satisfied ourselves that these birds do earn their wages—ten times over. And we have not the least question, from actual experience, that if the farmer will set the plough a-going, the moment his corn is up, the blackbird will follow the new furrow, and gather up heaps of noxious grubs, instead of following the corn row, to pull for the soft kernel at the base of the plant, and which is by no means so desirable a blackbird delicacy as would be a juicy cut-worm, or a large fat grub—the larvæ of some dangerous insect.

"It has been admitted by practical farmers that it will pay well to set a man at work to collect the cut-worms in the hills of corn; and it will most certainly pay to employ men to destroy rose bugs, caterpillars, borers, curculios, etc., etc., in the garden and orchard. In fact, if we dispense with birds, hand picking is our only alternative in most cases. And will any one venture to say that a few nests of birds will not prove more efficient than the labours of a man, and come much cheaper, too? Nature has given the bird perceptive faculties in connection with this insect-killing vocation, never equalled by man; and then, the bird labours for his own and family's sustenance, and works with a will as well as an 'instinct.'

"There is no mistake about it; birds *are* the horticulturist's best friends, and he can better dispense with the labours of animals than he can spare the help of birds—and to the farmer they are equally necessary and much less annoying.

"And yet birds are still wantonly destroyed, or are victims to our ignorance of their worth, and our prejudices against some of their venial acts. There have been even laws enacted for their destruction within our time; and our Pilgrim Fathers, we believe, enacted a tax of so many birds, heads of every citizen. And to this day the most useful birds die, as did the Salem witches, the victims of a delusion, or a prejudice made powerful by time and old custom.

"It is very easy to secure the service of birds; plenty of low trees, thick shrubs, hedges, etc., but really the least objectionable will readily appear, only when *you construct houses for them;* such are the martins, swallows, bluebirds, wrens, etc., and these are among the most useful of our birds.

"There is yet another aspect in which to view this subject—in connection with the grace and beauty of the feathered tribe—their social and confiding habits—conjugal fidelity and care for their young, and many more amiable traits, from which man might well take lessons, while enjoying their delightful society.

"Spare the birds, good friends, and provide fitting homes for them, and grudge them not a morsel of food from the stores they help to save from insect enemies."

THE CONTROVERSIALIST AND CORRESPONDENT.

THE DARWEN DISCUSSION.

The following correspondence forms the first part of a discussion recently commenced in the *Darwen Examiner*.

"To the Editor of the Darwen Examiner."

"SIR—Having given Vegetarianism a nine months' trial, upon the principle *Experientia docet,* and with the idea that there is no thing so

bad, but has some good point or other, I hope you will find room in your excellent paper for a few remarks on the system which many in Darwen are practising at the present time. A casual reader of the speeches of leading Vegetarians will nearly always find that they take Scripture as their starting point, but refuse to knock under to what they call Scripture arguments. In an account of the Vegetarian Banquet at Leeds, on the 20th of July last, we read: 'Over the orchestra was a circular tablet containing the words "Mercy and Truth"; below, the words of the *original appointment* of man's food—"Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. i, 29.' Is not this Scripture argument? Let us examine this foundation of the Vegetarian fabric, and we shall soon have a *reductio ad absurdum*. Now in this verse we are told that every herb bearing seed should be for meat. Flesh is not forbidden because herbs are mentioned. Because vegetables are mentioned and nothing said about cooking them, is it not lawful to cook them? Again, if the verse is to be taken as a literal commandment, would the hemlock berries and Ignatius beans, etc., etc., form exceptions. The verse says '*every* herb bearing seed.' It cannot therefore be literally a command.

"Do the Vegetarians wish to live as ADAM lived in Paradise, thinking that to be the most natural mode of living? Then alter the name of the Association; let it be called, '*Vegetarian and Go-Naked Society*.' We know that our first parents when in Paradise went naked; we do not know, for a certainty, that they did not eat flesh—so the Go-Naked part of the Society would have the better argument.

"Supposing our first parents to have been Vegetarians? Mr. SIMPSON said (in his Banquet speech) 'when you find man living otherwise (than as a Vegetarian), it is associated with the violence that covered the earth.' ADAM, they say, was a Vegetarian, yet he fell, and 'through him sin entered into the world.' But what does Mr. N. GRIFFIN say? 'They saw the animalized (!) man raised into all the dignity of his nature, and developing his varied powers, his soul being drawn into blessed communion with the GOD who made him, and constantly advancing to the highest and noblest purpose of his existence; and they thought, when this was done, they had accomplished their work.' With such 'soft sawder' as this would they make one believe that all Vegetarians are pious and holy men; and that all pious men never do such a horrid thing as eat mutton-chop. At last we have found the *sine qua non* of religion, which is to do all sorts of wonderful things for every body—Vegetarianism! which could not keep sin out of the world when it was out, but is now going to make man a different being. I know this, it *was* making me a very different being very fast, a skin-and-bone being, but I would *rather* keep my flesh on my bones as long as I can, and be a Vegetarian when flesh-meat is scarce. They say it is unnatural to eat flesh; is not that man a natural who does not? Soon after ADAM fell, when he had to eat his bread by the sweat of his brow, we find his son was a keeper of sheep, for what other than the unnatural purpose of eating them? Thus early were animals sacrificed to GOD, 'and the Lord had respect unto ABEL and *to his offering*.'

"I have noticed the argument which is the foundation (in sand) of the Vegetarian building; but there is one thing more, which does indeed upset it, viz., in the verse following we find: 'And to every beast of the earth and fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat.' Here we have the very same words which are applied to man in the preceding verse. Do lions and tigers, bears and wolves, eagles and hawks, in their natural state, live upon herbs, etc.? What is literal in the one verse is literal in the other, and *vice versa*. So much for the *original appointment* of man's food. We read that the Lord approved of the sacrifices of NOAH and ABEL, etc. Mr. SIMPSON says that the slaughter of animals, especially of lambs, is brutal and cruel. Yet GOD commanded animals to be killed and offered in the Temple. We read of PETER'S vision, of our Saviour by a miracle feeding the multitude with loaves and *fishes*, of his eating fish himself; and we are warned in 1 *Tim*. iv, 3, that persons shall come in the latter times, 'commanding to abstain from meat, which GOD hath created to be received with thanksgiving of them which believe and know the truth. For every creature of GOD is good, and nothing to be refused, if it be received with thanksgiving. For it is sanctified by the Word of GOD and by prayer.' Mr. SIMPSON then supposes TALLEYRAND on the top of Primrose Hill, with his future dinners grouped around him—30 oxen, 200 sheep, 100 calves, 200 lambs, 50 pigs, etc., etc., etc. I suppose a Vegetarian boy would see a mountain of corn, cabbage, turnips, and potatoes. He would not, of course, see the butter, the milk, the cheese, the sheep-skins, and ox-skins, etc., etc. Vegetarians profess to live naturally like ADAM. Eggs and milk do not grow in the field, butter and cheese are far from being herbs, and yet they talk about the *original appointment* of man's food. Mr. SIMPSON says that there is no poetry in beef-steaks, and he said this with a sheep-skin on his back. I am sure there is no poetry in that. He has made a great discovery—there is no poetry in beef—we don't want any, we always leave the poetry till after dinner. He tells us that the proportional length of the intestines of man approximating to that of the horse, the cow, and the sheep, the food of man should approximate too. Does he mean to turn his Vegetarian flock out to graze on the tender grass, the daisies, and the buttercups?

"Experience is a good school master; I have tried Vegetarianism, and found that it is not what it pretends to be. I found, to my cost, that Mr. SIMPSON'S poetical system would not act. "I remain, faithfully,

"W. G. B."

"*To the Editor of the Darwen Examiner.*"

"SIR—In the last number of your valuable

paper, I noticed a letter signed 'W. G. B.' purporting to be an attack on the Vegetarian system.

"The writer is evidently a tyro in controversy, and his claims to advise the public of Darwen rest on a very slight foundation, for it would seem that his command of our glorious mother tongue is so limited that he has been under the necessity of interlarding his letter with sundry Latin quotations, to the delight of admiring school boys. Like a child who exhibits a pugnacious disposition, ere his muscles have acquired sufficient volume and power to carry out the behests of his will, 'W. G. B.' appears to have rushed into the field of controversy without the power to wield, or the skill to use, its keen and trenchant weapons. The production indeed is so boyish, that it might have been safely left unnoticed, but perhaps, sir, a few comments upon it may assist in dispelling certain misapprehensions which exist, or appear to exist, in the mind of the writer.

"He has, it seems, given Vegetarianism a 'nine months' trial,' when, fearing that a lengthened experience would transform his body into a bagful of bones, he returned to the fleshpots of Egypt. With most men this would have been an end of the matter, but 'W. G. B.' resolved to improve the occasion by reading an homily to benighted Vegetarians. He states as the basis of his reasoning, that Vegetarians 'take Scripture as their starting point, but refuse to knock under to what they call Scripture argument.'

"This is a great mistake, and one which a moderate acquaintance with Vegetarian literature would have prevented him from falling into. There are, I know, both Vegetarians and tectotalers able and willing to defend their practice on scriptural grounds, but the advocates of both systems generally seek to establish their principles on the solid foundation of social economy, morality, and science, and only take up scriptural arguments against those, who regard eating herbs and drinking water as less acceptable to God, than bibbing wine and worrying lambs.

"As the pro-scriptural assumption on which 'W. G. B.' attempts to argue the question, is an error in fact, and that it is so an official connection of several years with the Vegetarian Society enables me to state with something like authority, the clumsy superstructure of inapt quotations and narrow criticism falls to the ground.

"The statement that Vegetarians refuse to 'knock under to Scripture argument,' is rather cool, and being interpreted, means, that Vegetarians refuse to acknowledge as 'Scripture argument,' the mumble-jumble of such writers as 'W. G. B.' How are the mighty fallen, when the writers of the Old and New Testaments are mangled by such interpreters!

"As a conclusion to these strictures, I will venture to offer a little advice to 'W. G .B.', which I recommend him to mark, learn, and inwardly digest. Should he ever again venture to grasp the weapons, and essay the part of a literary gladiator, I hope he will be more careful of his reputation, and do battle in a better cause. Whatever he may think, society, as such, cares little for the confessions or experiences of youth, especially when obtruded without a cause. Nobody knew, nobody cared, when 'W. G. B.' became a Vegetarian, and nobody would have heard of his declension, had he not been determined to rise from a dull obscurity, by inflicting upon your readers a recital of his famous 'nine months' trial.'

"The practice of Vegetarianism originated thousands of years ago—has survived changes which have swept away races, creeds, and languages—and will not be affected by the Quixotic tilt of 'W. G. B.' And I may state that the Vegetarians of Darwen need not his advice about what they shall eat, drink, and avoid; and that many of them are too advanced in years to value the disquisitions and experience of a boy.

"I am, sir, yours truly,
"W. T. A."

"To the Editor of the Darwen Examiner."

"Sir—It is only a few days since my attention was directed to a letter on Vegetarianism by 'W. G. B.,' in your March paper, and, with your permission, I shall now proceed to answer his assertions and assumptions on that question.

"First of all, with regard to himself, 'W. G. B.' informs us, that he gave a nine months' trial to Vegetarianism on the principle that *Experientia docet* (experience teaches). As I am anxious all should understand what I say, you will please excuse me for translating any Latin words which may be used. In stating this, 'W. G. B.' does not tell the whole truth, which is as follows: He gave Vegetarianism a trial of one month at least, and then he changed his motto to *Experientia docuit* (experience has taught)—signed his name to a document, stating, that he was desirous of becoming a member of the Vegetarian Society, and to co-operate with that body in promulgating the knowedge of the advantages of a *Vegetarian diet*. So that, during the first part of his abstinence from flesh, experience taught him the *advantage* of Vegetarianism, and during the latter part of it, it taught him (according to his own story) there was *no advantage* in Vegetarianism! 'W. G. B.'s' experience therefore must have taught him a falsehood in the one case or the other, and though it is thus convicted of an untruth, he would have people to trust it implicitly, as an oracle of veracity.

"The appointment of man's food is first quoted, 'Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed, to you it shall be for meat.' On which 'W. G. B.' remarks: 'Flesh is not forbidden because herbs are mentioned. Because vegetables are mentioned, and nothing said about cooking them, is it not lawful to cook them?' The folly of such reasoning is quite apparent. It is arguing from that which is not, to that which is, and can be applied in defence of anything, however wicked and abominable. Thus, the cannibal may argue, 'Human flesh is not forbidden because herbs are mentioned,' and his argument would be on a perfect par with 'W. G. B's'—if the one is right, so is the other. But, again, *who* says that flesh is forbidden, and that it is unlawful to eat it? Vegetarians do not, and therefore the whole

argumentation (if such a hodge podge mixture of sentences deserve the name) falls to the ground. It is the old trick of setting up a man of straw and then knocking him down again. To assume that Vegetarians assert that Scripture forbids the eating of flesh, or that they teach it to be unlawful, or a sin to eat it, is assuming that which is false; and if you like, Mr. Editor, I will just mark this assumption as *Man of Straw*, No. 1.

"'Again,' he asks, 'if the verse is to be taken as a literal commandment, would the hemlock berries and Ignatius beans, etc., etc, form exceptions?' 'W. G. B.' here assumes that all the herbs which at present exist on the earth, grew likewise in paradise—that the hemlock and ignatiana, as well as the myrtle and the rose, flourished there! Perhaps, too, there was a doctor's shop (and a boy in it) to prepare doses of the said herbs! but then, all this is only *a perhaps*, for we know for certain that all the herbs now on the earth *did not* exist in paradise; but that after the fall a new description of plants were originated. God said to Adam, 'Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herbs of the field.' This second assumption, therefore, may be marked, *Man of Straw*, No. 2.

"'W. G. B.' thinks that Vegetarians ought to go naked, and ought to append to the name of their Society, 'Go-Naked Society,' and in such case thinks that the Go-Naked part of the Society would have the better argument. Now I do not think so, because *before* Adam and Eve were driven out of paradise it is related, 'Unto Adam also and to his wife did the Lord God make coats of skin and clothed them;' so that the Go-Naked part of the Society would be as bare of argument as of clothing, if they were to try such an experiment. Jot down, *Man of Straw*, No. 3.

"It would take up too much space, and more of my time, than the next paragraph of 'W. G. B's.' letter deserves, to quote what he says and answer it. It is an attempt to show from certain Vegetarian speeches, that Vegetarians pretend to be all pious and holy men; 'and that all pious men never do such a horrid thing as eat a mutton chop.' It is only necessary to say that all Vegetarians repudiate such sentiments, and that the attempt to attribute such tenets to them by one who has been a Vegetarian himself, and who of course knows that it is not a religious society, and that no such sentiments are held amongst them, is, to say the least of it, a course which is unfair and unjust.

"But Adam's son was a keeper of sheep, and for what other purpose than that of eating them? One of the purposes was that which 'W. G. B.' points out, namely, *sacrifice*—and I ask, If they were necessary for sacrifices, was it not a sufficient reason for keeping them, without assuming that they were likewise necessary for food? There is no proof of their being used for food, but 'W. G. B.' does not need a proof, and so triumphantly assumes that because Abel kept sheep, therefore he ate them; whereas, according to the narrative, Abel kept sheep and sacrificed them, and we are therefore certain that he kept them for that purpose, however many his other purposes might be. 'W. G. B.' is just as far from proving that flesh was eaten at the time referred to, as that it was eaten in Paradise; and these additional assumptions form *Man of Straw*, No. 4.

"He next showed that every green herb was appointed to every beast and fowl, and asks, 'Do lions and tigers, etc., live upon herbs!' He wants to show that this verse is incorrect, and wishes us to argue that therefore the first quoted one is incorrect too! However, I won't admit the incorrectness of this verse, but just treat him to a very similar one, in which a similar difficulty occurs on his side of the question: 'Every moving thing that liveth shall be meat for you,' etc. Does 'W. G. B.' eat every moving thing that liveth? If he does, I shall then answer this question of his in full.

"This letter is extending to such a length, Mr. Editor, that I am now making my remarks as brief as possible.

"The argument of Christ eating flesh, and giving it to others, would be excellent, providing that Vegetarians held it to be a sin to eat flesh. We have seen, however, that they do not, and, therefore, the mere mention of this circumstance, without any attempt to show what it proves against Vegetarianism, goes for nothing. But let us see whether it opposes Vegetarian arguments or not. Vegetarians maintain that vegetable diet was the *original* food of man, and that flesh was not appointed with the vegetable food. Now, I ask, does the circumstance of Christ eating flesh disprove these statements? They argue that vegetable food is cheaper and more nutritious, and that Vegetarians are healthier and live longer than flesh-eaters; but in what way are these facts disproved by Christ's eating fish? I might here enumerate all the leading arguments of Vegetarianism to show that they stand or fall upon their own intrinsic merit, and are not in the least affected by the practice of Christ, whether he was a Vegetarian or not; but space forbids this at present.

"'W. G. B.' is fond of quoting Scripture, but he ought to show the connection of his quotations with the subject in hand. To suit his purpose he quotes part of a verse,' commanding to abstain from meat,' etc. Now the persons referred to in this passage (1 *Tim.* iv. 3) are said to have departed from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with hot iron; forbidding to marry, and commanding to abstain from *meat*, etc., not *meat* as 'W. G. B.' has it. It is plain from the full quotation given, that the reference is to those who teach erroneous religious doctrines, and not to those who only point out the facts of economy, chemistry, and physiology, in relation to food. Let 'W. G. B.' combat those facts, if he can, instead of perverting Scripture for the purpose of having a fling at Vegetarians. The arena in which Vegetarians engage their opponents is science, and knowing his own inability to combat them on their own open ground, he attempts to

drag them to Scripture, and pretends that they found their arguments upon it; thus concealing, at one and the same time, the scientific foundations of their faith, and his ignorance of any lever strong enough to move or shake them. But even when taken to Scripture, Vegetarians can show it does not contradict the sciences—that it does not condemn their principles—that they have read it often more closely than their opponents—that even 'W. G B.'s' ignorance of it is conspicuous, and his application of it erroneous. I may further remark, that the misapplication of the passage last quoted to Vegetarians will become obvious, when it is stated that the Vegetarians have no religious creed—that they teach neither doctrines of angels nor doctrines of devils—neither tell lies nor truths about religious doctrines, and neither forbid to marry nor command to abstain from meat, as religious duties.

"Lastly, 'W. G. B.' informs us that, 'eggs and milk do not grow in the field, and butter and cheese are far from being herbs.' This remark flows from 'W. G. B.'s' constant desire for misrepresentation. He would have people to believe that Vegetarians are inconsistent with the object of the Society, which is simply 'to induce habits of abstinence from the flesh of animals as food,' and the only inconsistency may appear in the name 'Vegetarian,' which of course does not include animal productions. The whole inconsistency then rests, *not in the practice of Vegetarians,* but between the name of the Society and its object—the former having reference to the principal food of Vegetarians, and the latter prescribing abstinence from flesh. But as every one is at liberty either to conform his habits strictly to the name of the Society, by abstaining from every thing animal, or only to follow out the object of the Society by abstinence from flesh only; the reference made to eggs, milk, etc., proves nothing in favour of flesh-eating, and nothing against abstaining. Vegetarians generally do not object to animal productions, and it is therefore not inconsistent to use them.

"I am aware that I am giving an importance to some remarks of 'W. G. B.'s,' by thus noticing them, which intrinsically they do not deserve; but he having once been a member of the Vegetarian Society, I have been anxious to show how completely he misrepresents it, while at the same time he must know he is doing so.

"But, in conclusion, adds 'W. G. B.,' 'Experience is a good schoolmaster; I have tried Vegetarianism, and found that it is not what it pretends to be. I found, to my cost, that Mr. SIMPSON'S poetical system would not act.' That is to say, the nine months' experience of 'W. G. B.' is to set aside, say my own experience, which has extended over eight years; and we are to credit the words of a young man who has written a letter against Vegetarianism, in which he coolly sets aside the real foundation and arguments for Vegetarianism, and introduces statements of his own, coined by him for the purpose of appearing like Vegetarian arguments; and then as coolly tells us, that these abortions of his own brain, are the foundation of the Vegetarian fabric, and asks us to see how easily he can overset it!

"This young man's experience, moreover, seems to tell him, first one thing, then another, yet it is to be trusted as a good schoolmaster! It is a kind one, at any rate, for it says any way he likes is best. It will testify in favour of Vegetarianism and flesh-eating by turns, just as appetite dictates. The fact is, having turned his back on Vegetarianism, he must say something to justify himself, and it appears an excellent joke to assign as a reason that he was becoming a skin-and-bone being. One thing I can testify is, that his reasons and arguments do not even possess skin and bone, for they are so hollow, it is easy to see through them: and this last one is like the rest. I can give him statistics to show that those who eat least flesh are the tallest, the strongest and heaviest; but 'W. G. B's' single experience is of greater value than statistics, no doubt. If he had told the truth of the matter he would have exclaimed, in the language of Scripture, '*I will eat flesh because my soul longeth to eat it:*' and like the Israelites of old, perhaps he wept again, saying, 'Who will give me flesh to eat?'

"I am, yours respectfully,
"SCRUTATOR."

MEDICAL TESTIMONY.

We have great pleasure in inserting the following letter, which, whilst correcting the mistake of "SCRUTATOR" as to the writer being an "Anti-Vegetarian,"* affords, at the same time, ample testimony as to the general importance of our movement, and the personal benefits derived from a lengthened practical adherence to it. We trust, ere long, to have the pleasure of welcoming our medical friend as a public advocate of the system he already privately recommends to the attention of his more restricted circle of personal acquaintance.

DEAR SIR—At page 30 of the *Vegetarian Messenger* for April, quoting from my *Lectures on Animal Physiology,* it is stated by "SCRUTATOR," that I am an "Anti-Vegetarian." This I beg you will grant me the favour to contradict.

I own that I deserve to be thus misrepresented, seeing I have so long enjoyed the blessings of Vegetarianism without making a greater effort than I have hitherto done to impart a knowledge of them to others. The many and serious duties of my past life must plead an excuse for me beyond my immediate sphere of action. I believe, however, that my Vegetarian principles are well known to all with whom I come in personal relation.

Trusting that the time is not far distant, when I shall be able to work more extensively in the glorious field which it is your happiness to occupy, and wishing you every possible success in your righteous undertaking, which, I conceive, is alike conducive to the well-being of man and the true glory of GOD,

I remain, dear sir,
Your obedient servant,
London. B. T. LOWNE, M.R.C.S, &c.

* *Controversialist and Correspondent*, p. 30.

PUNCH'S VEGETARIAN EATING HOUSE.

S. I.—The article referred to will be found inserted in our present number.* The wit is amusing, and depends, as wit often does, upon the assumption of extreme conduct or behaviour in others, which may or may not be found identified with individuals, but not with a system. Our friend *Punch* here represents an extreme of practice which the Vegetarian Society does not follow, or profess to follow, and thus, in his ingenuity, merely raises a laugh at the picture he draws, at which we are also able to laugh, and with the additional advantage, that we know well *when* to laugh, and where the laugh properly ends.

HOW THEY MAKE BROWN BREAD IN LONDON.

SIR—The *Family Economist* states that, "If bakers are applied to for brown bread, they generally produce it by merely taking a portion of the regular dough, and sprinkling among it as much bran as will bring it to the colour required." A fact that has come to my own knowledge, tending to corroborate this, I will now relate.

There lives in Islington a baker who sells very nice brown bread. A lady in the neighbourhood, wishing to bake some at home, sent her servant to this baker's for some of the meal, but forgetting at the moment the name of it, told the servant to ask for "some of the meal his brown bread was made of." The servant was surprised to see the baker first weigh some flour, and then mix a portion of bran with it, and told him he was mixing bran with the flour! The baker, however, told her that was what he always did — that was the meal he made the brown bread of. The lady, profiting by the candid confession, now buys her fine flour separately, and bran at the rate of one shilling per bushel, and mixes them herself. In this way she has made excellent brown bread, and much cheaper than if she had bought what is called wheat-meal at the corn-chandler's. For, it must be remembered, that in London, we have to pay the same price, or very nearly so, for flour mixed with bran as for fine flour.

Thus is the problem solved: — How to get wheat-meal in London at a fair price. Buy half a bushel of bran for 6d., and half a bushel of pollard for 7d. or 8d., mix them together, and to every 10 lb. of flour add 2½ lb. of this mixed bran and pollard.

Those who have not been accustomed to eat brown bread, had better begin with a smaller quantity of the bran, and if this be soaked in hot water an hour or two before the bread is made, it will not be so hard and harsh, and will not act so much on the bowels.

I hope poor Vegetarians with large families will take the above hint and act upon it, as they will find it of great use in relation to economy. But many of them will say, "We have got no oven." To such I would recommend BALL'S Portable Suspending Oven, for baking bread, etc., in front of a common fire. These ovens turn round before a common fire, just in the same manner as a leg of pork that is being roasted, and Mr. BORMOND says they bake bread beautifully. The smallest size will bake a 2½ lb. loaf, and costs 5s., and one that will bake a 5 lb. loaf, costs 8s. I think we should have to travel far before we could get a side oven for these prices. I am, yours truly,

London. T. H .S.

Our correspondent is no doubt correct in his discovery as to the brown bread *usually* made by the London bakers. As in other populous districts, however, other bread made from excellent wheat-meal can doubtless be had. The best brown bread is made *at home*, where there is the convenience for baking it; and this, out of London, is generally secured; and where Vegetarians either purchase the meal of some one on whom they can fully depend, or wash and grind the grain in a mill of their own, the results are most satisfactory. We hope shortly to return to this subject.

ADVANTAGE OF VEGETARIAN PRACTICE.

SIR—Having adopted the Vegetarian practice of diet during the last six months, I wish to acknowledge the benefit I have derived in consequence, and the means by which I was led to take this step. An accidental circumstance having prevented my making this statement in the way I at first intended, I am induced to adopt the present mode of communicating my experience, in order that it may be useful to others.

I was led to commence the practice through hearing the arguments advanced by Mr. BORMOND, in a lecture in July last. I have since attended one of the lectures given by Mr. BORMOND, in Ebenezer Chapel, Shoreditch (in January last), and wished, at the close, to rise and bear testimony to the superiority of the Vegetarian system, but the room not being so full as I expected it would be on the following night, I reserved my remarks, but unfortunately was prevented from attending then.

I am utterly astonished at the increase of physical strength that I have experienced since abstaining from the flesh of animals as food, for I used to think, with the majority of people in this country, that flesh-meat was best suited to impart muscular strength, but I am now convinced that idea is erroneous. I may mention two instances that will suffice to prove this.

I am in the habit occasionally of laying cocoa-nut matting down in offices, which requires a great deal of labour to lay it as we are accustomed to do. This is effected by means of a long stretcher, five feet long, which is forced forward with the utmost strength a man can exert, whilst a second man places a long nail in the floor to keep the matting stretched tight. These stretches are taken about every three-quarters of a yard, until the floor is covered, and this labour I consider to require far more exertion than dragging a loaded truck for a whole day. This work used to fatigue and distress me

* *Vegetarian, Treasury* p. 54.

exceedingly when I lived upon a mixed diet, but since I have adopted the Vegetarian system, I have no such distressing feelings, and very seldom feel tired, or if I do, this feeling is of short duration.

The next striking instance I would mention is, that although living at a distance from my employ, about twenty minutes' walk, I am in the habit of going home to my dinner in the middle of the day, which, in the hottest part of the summer, used to fatigue me to that degree, that I was scarcely able to take my food; but since abstaining from flesh meats, and although the weather was hotter than usual last summer, I experienced no such distressing feeling. I thus consider that I am abundantly compensated for denying myself the slight gratification (which would only extend over about a quarter of an hour a day) of eating flesh-meat.

In addition to this increase of physical strength, my animal spirits are greatly increased, and I experience a pleasurable feeling of vivacity beyond what I formerly enjoyed. Two of my children have voluntarily adopted my practice of diet, one of these being ten, and the other fourteen, years old; and as I have nine children, I should like them all to follow the same course. I do not know that we have had three joints in the house since last July, a few ounces of meat only being procured occasionally for those who are not satisfied without it. We have all sorts of puddings instead of the flesh we formerly used.

While I am writing, I may as well say that I have also improved in appearance, and gathered flesh, and that I exceed in swiftness of foot any of my children, my age being forty-seven, and that of my eldest son eighteen. I may also mention that a lady of my acquaintance adopted Vegetarianism sometime about May last, as well as others, through hearing Mr. Bormond at Shoreditch.

I desire to thank all to whom I am indebted for the promulgation of a knowledge of this valuable system, so beneficial to the human race, although, at the same time, my joyous feelings are not independent of the grace and love of God in my heart. Wishing the cause every success,

I remain, your obedient servant,

Hoxton. S. W.

EDINBURGH VEGETARIAN ASSOCIATION.

Dear Sir—I have the gratification of being able to report to you the fact of our having formed the nucleus of a Vegetarian Association in Edinburgh, at a meeting held in Sinclair's Temperance Hotel, on Saturday evening, the 21st of April. Our friends, Mr. and Mrs. Couper, and Mr. and Mrs. J. Smith, of Glasgow, kindly came over, and favoured us with their presence and assistance on the occasion.

Our number is very small, but the Glasgow friends gave us some encouragement by stating, that we have more numerical strength than they were able to command at starting.

I enclose a list of our office-bearers, requesting that you will have the goodness to give it a place on the cover of the *Messenger*. These are all that have as yet joined our Association, but we doubt not that there are other Vegetarians in Edinburgh who will come forward and help us, knowing that we are desirous of spreading our views by means of an active organization; especially if our Association be brought fairly before the public by advertising, issuing of tracts, etc., and the announcement of a regular place of meeting, so as to secure the attention of inquirers and others more or less favourable to the movement.

Any suggestions, or rules for general management, would be very thankfully received by us at your hands.

I am, dear Sir, respectfully yours,

Edinburgh. R. J.

THE VEGETARIAN TREASURY.

EXERCISE ESSENTIAL TO GROWTH.

It is a mistake into which many breeders fall, to deprive the young animal of exercise by confining it entirely in the stall. Such a procedure is perfectly correct with a fattening calf, but not with one that is rearing. The muscular apparatus of a young animal requires a certain degree of exercise, without which it cannot increase. Unless the vitality residing in the various organs be called into action, it becomes enfeebled; and as vitality is the cause of increase in the body, any diminution of its power is highly prejudicial to growth. The amount of exercise must, of course, vary with the age of the animal. A child at the breast sleeps twenty hours of the day, and, consequently, wakes only four. The vitality being in the ascendancy during sleep, the mass of the body rapidly increases. The limbs of a young child are not adapted for its support, and hence it is unnecessary to exercise them. But a calf or a sheep possesses limbs fitted for a certain amout of progression, and by permitting their due exercise, the health of the animal is sustained. But whilst we should endeavour, in the rearing of cattle, to use every means to keep the animal in its normal state of health, our treatment must be entirely different when we desire to fatten the same animal.—Dr. Lyon Playfair.

HOW TO DO GOOD.

Dr. Johnson wisely said, "He who waits to do a great deal of good at once, will never do any thing." Life is made up of little things. It is but once in an age that occasion is offered for doing a great deed. True greatness consists in being great in little things. How are railroads built? By one shovelful of dirt after another; one shovelful at a time. Thus, drops make the ocean. Hence, we should be willing to do a little good at a time, and never "wait to do a

great deal of good at once." If we would do much good in the world, we must be willing to do good in little things, little acts one after another; speaking a word here, giving a tract there, and setting a good example all the time; we must do the first good thing we can, and then the next, and the next, and so keep on doing good. This is the way to accomplish any thing. Thus only shall we do all the good in our power.—*The Leisure Hour.*

THE NATIVES OF SIERRA LEONE.

The natives of Sierra Leone, whose climate is said to be the worst on earth, are very temperate; they subsist entirely on small quantities of boiled rice, with occasional supplies of fruit, and drink only cold water; in consequence, they are strong and healthy, and live as long as men in the most propitious climates.—*Monthly Magazine, July,* 1815.

DEATHS FROM PREVENTABLE DISEASES.

At a time when ministers come forward and startle the nation by declaring that Great Britain requires a foreign legion to help her to fight her battles, surely the following ought to excite attention:—"Year after year, year after year, have Registrars' Reports declared the thousands dying of preventable diseases, and yet these diseases are not prevented. Year after year has it been stated that from preventable causes death is twice as busy among the poor as among the rich, and yet do a double number of the poor die on. Year after year has it been demonstrated that preventable typhus is annually destroying upwards of thirty thousand of our people; and yet by preventable typhus are upwards of thirty thousands annually destroyed. How can we account for this apathy? Whence springs it? What is the cause? Are these slaughters permitted through cold-heartedness? through ignorance? through a want of power to save? But the facts are known; the power to save exists; and yet these things continue. Can we conceive a body of men, engifted with a mightier privilege than that of being permitted to stretch out the right hand of salvation to hundreds of thousands of crushed and trampled human beings? to give them health? to give them better powers? powers of thought, powers of action, powers of doing good, powers of being happy? Can we, I say, conceive a mightier earthly privilege than this? Yet this is possessed—has been for years possessed by legislators, and things are as they are:—*One hundred thousand suffering fellow-creatures are annually perishing in England from preventable diseases.* We may not now stop to calculate the national expense of this mortality, the pauperization, the destitution, the widowhood, the orphanage, the crime, the taxes on public and private benevolence, which such wrongs must occasion. Of these another time. Only let it from this hour forth be deeply impressed upon the hearts of all here assembled, that *one hundred thousand*—ONE HUNDRED THOUSAND human beings are annually perishing in England from preventable diseases.—HOPLEY'S *Lecture on Respiration.*

A VEGETARIAN EATING-HOUSE.*

The immense success of the late Vegetarian Banquet at Leeds has induced an enterprising enthusiast to start an Eating House, conducted entirely without the assistance of the Butcher. But not only is the Butcher renounced, but also the Fishmonger, on the principle that it is wrong to catch fish: for Vegetarianism professes to be an improvement on that doctrine, the first promulgators whereof were fishermen. The Poulterer is excluded likewise; for not even eggs are tolerated: it being considered cruel to rend the tie which exists between them and hens, if not cocks also: and although this objection may not apply in the case of ducks, by reason of the indifference of those birds to their eggs, yet it is thought that to eat ducks' eggs would be to take a shameful advantage of the ducks' neglect of their eggs. Recourse is not even had to the Dairyman; to drink cows' milk is to rob calves: and if the cow has no calf, to milk her is to weaken her, by creating an artificial drain upon her constitution. Milk quite sufficient for the composition of puddings and pies is obtained from various plants, and the requirements of the tea and breakfast-table are completely met by the milk of the cocoa nut.

In short, the Baker, the Greengrocer, and the Grocer in ordinary, purvey all the materials which form the bill of fare provided at these novel Refreshment Rooms: the staple of the kitchen is derived entirely from the kitchen-garden. The beverages—for the establishment is teetotal as well as Vegetarian—essentially consist of the unfermented juice of the pump.

We have honoured this Vegetarian Eating House with a visit, and on inquiring what there was ready, were informed by the waiter that there was "some very nice grass just up." "Do you think," we cried, "that we are going to be such geese as to eat that?" "Nice young grass, Sir," he repeated: "new cut."

The idea of grass made us ruminate a little. "Any hay?" said we.

"No 'ay, Sir," answered the waiter

* See *Controversialist and Correspondent*, p. 52

blandly. "No 'ay, Sir; but beautiful grass —sparrowgrass."

"Peas, Sir?" suggested the waiter. We ordered peas. "Two peas—thoroughly done!" shouted the man, down a pipe.

"What will you take to drink, Sir?" he asked, returning to the table. "There's toast-and-water—there's apple-water, lemonade, ginger-beer."

"Any ale?"

"HADAM's hale, Sir; very old; first liquor as ever was drunk."

"Bring us a pot of ADAM's ale apiece; we prefer it mild."

"Yessir." So saying the waiter disappeared; and presently returned with our dinner; for which, however, we found our two peas insufficient, so we demanded what else there was.

"Kidneys, Sir—fine kidneys. Marrow."

"Come," we said. "This is better than we thought. Kidneys and marrow. Bring a couple of marrow-bones."

"No bones, Sir. Vegetable marrow."

"Two kidneys then."

"Two kidneys, Sir, yessir."

"Let them be devilled."

"Very sorry, Sir: don't devil our kidneys. Red-nosed kidneys, or kidney-beans, Sir?"

"Red-nosed kidneys!" we cried in astonishment.

"Yessir. 'Taturs, Sir."

"Potatoes with red-noses!" we again exclaimed. "In this abode of Temperance! Well; never mind: bring us some of your debauched potatoes."

"'Ow will you 'ave them, Sir? Plain?"

"Hey?—no. *A la maître d' hôtel*—that is with parsley and butter."

"Parsley, Sir, we 'ave; but no butter. Butter a hanimal substance, Sir; we use no hanimal substance. He, Sir."

"One wants something else with potatoes," we observed.

"You can 'ave," replied the waiter, "minced turnip, or 'ashed carrot, cabbage 'art stuffed, scolloped hartichokes, curried brocoli, fricasseed cucumber, roast onion, stewed endive, truffle and mushroom pie, beet-steaks, pumpkin chops." We chose a slice of roast onion; and when we had eaten it, the waiter inquired whether we would take pastry or cheese. "How is it you have cheese," we demanded, "and not butter?" "Damson cheese, Sir," was his reply. We had some bread and damson cheese; and then asked what was to pay. "Yessir. Two peas is eight; and kidneys is five—that's thirteen—and two roast onions is one shilling, two and a penny: and breads and cheeses four: and two waters a apeny each is two and fivepence apeny."

We settled this little account without any demurrer; and under the excitement of the generous fare we had been partaking of, gave the waiter half-a-crown, telling him to keep the change, which amounted to a halfpenny for himself.—*Punch.*

AN APPEAL TO MOTHERS.

"In a ramble I took a few days ago, I was distressed by the peculiarly plaintive tone in which a cow, standing alone by a barn, was lowing. 'What's the matter with her?' I asked, of a man who leaned over the wall. 'Calf killed!' was his abrupt reply, and as he spoke he spread a fresh skin on the wall. The poor mother recognized it, ran up, and began licking it, and smelling to the little hoofs that hung down. She then looked into the man's face, and lowed piteously, and again caressed the remains of her murdered darling. 'She'll go on that way for four or five days,' said the master, and sure enough it was so, for I never passed that way without hearing her plaintive tones." —H. J.

SOAP AND TALLOW.

How often is the old saw verified that "Necessity is the mother of invention." We are at war with Russia, and already two discoveries have been made and patented, by which substitutes are provided to a very considerable extent for two of the chief articles we have hitherto imported from the realms of the Czar. The new system of grinding wheat by conical mills, it was stated by Sir JOHN SHELLEY and Mr. C. HINDLEY, M.P., to Sir JAMES GRAHAM, at the Admiralty, would, if universally adopted in this country, save per annum as much flour, from the quantity used at present, as would feed one million more people. If, therefore, we get no more wheat from that dreaded Tamboff that so terrified our innocent and noble neighbour, Lord DERBY, this invention bids fair to compensate for the loss. The second important article from Russia is tallow, and here again we have found a substitute, and that, too, by a Liverpool man. A patent has been taken out in the United Kingdom, France, Belgium, etc., for the making of soap by means of tallow extracted from materials hitherto considered nearly worthless, and which can be obtained at less than one-sixth of the price paid for Russian tallow, and soap manufactured at a cost of £10 or £12 per ton cheaper than it has hitherto been. It possesses, moreover, far more of the cleansing property than ordinary soap, and promises to be a great boon to laundresses on one side, and cloth manufacturers especially on the other. On the principle, we suppose, of *lucus a non lucendo*, it is

called in Liverpool, "empire soap," not because it has anything to do with the empire of Russia, but because it has not—a good practical joke, which will not prevent the millions who detest the Czar, to wash their hands of him altogether. A portion of this new soap is in our possession; and from the licenses that have been applied for by soap manufacturers in all parts of the kingdom, we have little doubt it will soon be well known, and generally used, from John-o'-Groat's House to the Land's End.—*Liverpool Journal.*

WHISKY AND MISERY.

Whisky and misery, whichever be the cause, whichever be the effect, always go together. In the island of Mull, about £3,000 of money raised in charity, was spent in the year ending October 10th, 1848, for the eleemosynary support of the people. In the same space of time, the expenditure of the people on whisky was £6,099! In the year ending October 10th, 1850, the sum paid in the island of Skye for whisky was £10,855; considerably more than *double the amount expended in relief by the Destitution Fund, and more than double the consumption of the same district in* 1845, the year before the distress commenced! "That is," says the *Quarterly Review*, which quotes the facts from excellent authority, "the increased consumption of whisky exactly tallies with the extraneous aid received—in other words, the whole amount of charitable assistance *went in whisky!*"—*The Freeman.*

SEIZURE OF UNWHOLESOME MEAT.

Yesterday morning, Mr. C. Gibson, town-clerk of Salford, appeared at the Salford Borough Court, to support an information against a man named David Doherty, the tenant of a farm, called "High Field Farm," in Pendleton, charging him with having had in his possession a quantity of meat, which was unfit for human food. On the evening of Wednesday last, Mr. Pickering, one of the Inspectors of Nuisances for the Borough of Salford, visited the defendant's farm. In a barn, he found a hind-quarter of beef; in a stable two quarters of beef, one fore and the other hind; in a slaughter-house, three sides and two fore-quarters of beef—all of which was in a diseased state, and unfit for human food. He also found the carcasses of two calves which were too young to be eaten, and a quantity of meat which had been cut up, all of which was unfit for food. The quantity of meat seized, and which, after being examined by some butchers, was ordered by the magistrates to be destroyed, was 1,288 lb. Mr. R. B. B. Cobbett, who appeared for the defendant, pleaded guilty to the charge, but urged, in mitigation of the sentence, that he was brought up under an act which had only recently been applied to Pendleton, in consequence of its incorporation with Salford; and that he was about to be punished for the commission of an act which, but for that act, was a lawful one. Mr. Trafford said it was impossible to suppose that the defendant could have been ignorant that he was committing an unlawful act. The magistrates should therefore inflict upon him two penalties of £10 each, for two of the pieces of meat which were found on his premises, with costs. Mr. Pickering said that he believed the penalty would be paid.—*Manchester Guardian.*

VENTILATION OF THE NURSERY.

The nursery ought always to be one of the largest rooms in the house. It should be without carpet, and the bed without curtains. Wherever there is any quantity of curtains to a bed, it is injurious to the health of the persons sleeping in it, as it prevents their obtaining a proper supply of fresh air, and they are thus compelled to breathe that which has already been vitiated by being once drawn into the lungs. The effect of want of ventilation upon the rearing of children, was very strikingly shown in the Dublin Foundling Hospital, some years ago. Between the years 1781, and 1791, 19,420 children were received into that institution; and of these, 17,420 died. This great mortality was partly owing to the use of improper food; but the effects of deficient ventilation in many hospitals have been dreadful. At one time no one was ever known to recover after an amputation; because, with the air supplied to it, the body had not power to heal the wound. At St. Bartholomew's Hospital, London, the effects of improved ventilation have been clearly shown. In the year 1685, the deaths there were 1 in 7; in 1689, they were 1 in 10; in 1783, 1 in 14; in 1800, 1 in 15; and in 1815, 1 in 16. —Dr. J. S. Wilkinson.

LOVE OF NATURE.

I care not, Fortune, what you me deny;
You cannot rob me of free Nature's grace,
You cannot shut the windows of the sky,
Through which Aurora shows her brightening face;
You cannot bar my constant feet to trace
The woods and lawns, by living stream at eve.
Let health my nerves and finer fibres brace,
And I their toys to the great children leave;
Of fancy, reason, virtue, nought can me bereave. Thomson.

THE EIGHTH ANNUAL MEETING.

The deliberations of the approaching Vegetarian Conference, will, of course, embrace all the usual routine of business transactions at an Annual Meeting, besides others, which, from the extension of the time of members being together, will admit of more extended discussion. By this treatment of subjects, we hope the programme of the officers of the Society will embrace everything of practical interest to Vegetarianism in its progress, and to the requirements of members themselves, in order that each may render the individual service to the movement which duty to the interests of society at least prescribes. These subjects would, indeed, form a somewhat extended bill of fare; but since the consideration of them is called for, and that the Conference is for Vegetarians, and in practical results is looked to as of great importance at this stage of our progress; we do not see that with the ample time and opportunity before the members, any one subject of usefulness should be omitted.

Besides these operations directly addressed to Vegetarians, and in which the public are not otherwise interested, than as far as regards their practical results in extending the knowledge of Vegetarianism, there is, it will be seen, to be a Public Meeting in the Town Hall, in which some of the leading members of the Conference will be speakers. This part of the arrangements of the Annual Meeting will be of great interest, as the occasion will doubtless bring together many who can well enter upon the exposition of the various arguments, views, and experience, of the system they specially commend to public attention. Perhaps there may be more than one meeting to give effect to the opportunity presented of making useful the talent assembled.

MORAL MOVEMENTS AND THEIR ADHERENTS.

Annual gatherings of all kinds are in their social aspects not merely attractive and useful, but present aspects of the greatest interest, by which to judge of the actual position of movements, and, in a retrospective point of view, afford evidence of the greatest importance.

We may assume to begin with, that the adherents of all sound systems of teaching, are beneath and behind the principles of their system, considered in their abstract purity. This is true of Christian systems—religions of all kinds—as well as of all inferior systems involving moral principles. Look, for instance, at the Peace Movement, embracing some men, who, in certain circumstances, could sanction and advocate war, whilst the preying upon animals, the great trainer for the slaughter of the human species, is sanctioned and practised in nearly every case. Look at the professors of Temperance, abjuring alcoholic drinks, and often living in the intemperate use of flesh and tobacco, whilst abstinence from flesh, the great excitant in their cases, would reduce the struggles and difficulties to hold their pledge, and in the more absolute temperance of habits, make all good things easier to them. Look, again, at the many incongruous ways in which Vegetarianism is attempted to be carried out by individuals, and the discrepancy between extreme opinions and eccentricities, and the sensible adoption of the system, thus made apparent. In short, wherever we turn, the same is observable, and the imperfection of the adherents of a system is declared, when practice is compared with principle.

This imperfection in the practices of men, however, in no way invalidates the goodness of the system they profess to follow, when the question is philosophically regarded, any more than the imperfection of our present practice in levying war on a neighbouring country, proves the worthlessness of the Gospel of Peace, which we profess to honour and follow. The fact proves our disregard of what we profess, but leaves the principle of Love untarnished, though it may have to wait, for its practical realization, for a people who shall be less followers of expediency than we are, and shall ground their principles on a personal reform something more than abstract.

It is, however, with the retrospective view of the Vegetarian movement, and as to how far Vegetarians fulfil the obligations resting upon them in regard to the public, that we would have to do for a moment. This one aspect of inquiry is peculiarly applicable at the period when we approximate to the close of eight years of labour in our movement.

What have we done, then, in the time? how has this been accomplished? and what pecuniary support has been tendered to push on the knowledge of the advantages of the system?

In regard to the fruits of their labours, Vegetarians have, unquestionably, much to rejoice in. There is to-day a consideration in wide-spread classes of our country, as well as a respectful notice secured for our principles in a literary point of view, which, considering our short term as an organization, are not less than astonishing.

If we ask, next, How has this been secured? we at once point to the facts of sound organization, zeal, and what may not be inaptly designated, the chivalry of the Vegetarian advocacy. These afford the results which now surprise us; but when we look from the effects to the actors, we see that only a few have been labourers, whilst many might probably have been coöperators, whose work might naturally have been expected still further to have added to our state of progress.

As to the inquiry, however, into the pecuniary assistance tendered by members of the movement, in support of the advocacy of their principles, we fear we are most of all at fault. It is well known that a comparative few are found to support and adrance most moral movements, when these are scrutinized; but though a few pull the strings of operation, a many may still be found to contribute to the expenses incident to this first planning and direction. No doubt this is so in the Vegetarian movement, and it is known that large benevolence enters into its operations, there being private individuals who largely dispense of their means to spread a knowledge of the advantages of Vegetarianism. But still, in our retrospective glance, we fear we are most certainly assailable on the head that the great majority of our adherents do far less in contributions to advance their cause than they well might. Who, we would ask, saves by learning the truth as much as the Vegetarian? and why not then find, as one would naturally expect, *every one, without exception*, giving a portion of his savings to add to the knowledge, and increase the happiness of the rest of society! The adherent of Temperance introduces economy into his household, and too frequently he forgets to make his offerings of thankfulness and grateful acknowledgment for benefits received.

But who so obdurate as the Vegetarian who forgets his daily advantages, and the need of the many without for the better and happier system to which he has himself attained! For a Vegetarian to withhold his hand in helping on his cause is, to us, a sorrowful enormity we hardly dare entertain. But still, the retrospect of the eight years, we much fear, will convict the adherents of the movement of *less done in pecuniary contributions in relation to benefits received*, than in any other way, where the aid of numbers has been required.

If, however, there be advantage in our retrospect, it is in directing attention to these errors and imperfections, in order that each may think the more carefully what his means of usefulness are, and with the new period of Vegetarian advocacy just opening, consider how the past bears testimony to consciousness of services rendered, and how the obligations of the future may best be discharged. We think a strictly conscientious examination of the claims of our movement upon its adherents will, in this way, do them no harm, and may add both the assistance of many who now are only actors socially and not publicly, and at the same time secure larger funds to work with; and thus the material assistance essential to progress will not fail, in time to come, to have more general and just relation to the means of contribution in each member of our movement.

ENEMIES OF THE OYSTER.

The enemies of the oysters are many, and all of them go about seeking what oysters they may devour. First comes the sea-crab, who sets himself on an oyster, and drills a little round hole in his back, and makes the poor oyster's back ache, which causes him to take a long breath, when the villanous crab runs a "stinger" down his throat, and the poor oyster is in the sea-crab's stomach. On the sea-shore bushels of shells are found perfectly riddled with holes by the crabs. Sometimes the crab files the oyster's nose off, so as to run in his stinger.

Second comes the drum-fish, who weighs about thirty or forty pounds, and is about two feet long; he is large about the stomach, and tapers off towards both ends. He is by no means a modest fish; for, just as soon as his eye rests on an oyster, he starts toward him, for the purpose of making his acquaintance, and, grabbing him in his mouth, smashes him into chowder, "in the twinkling of a cat's tail," and immediately looks about for his nearest relatives — being opposed to having families separated, he is anxious to have them all rest in his stomach at once. It is often the case that two or three pounds of oyster shells are found in a drum fish's stomach.

Third comes the sea-star — everybody

knows what a sea-star is, for they look just like a star. These stars have five points, but no legs, and as they do not keep horses and waggons, they find it very inconvenient to go afoot—not having any feet—so, when they wish to travel, they lock themselves fast to each other, until they form a large ball, sometimes ten feet in circumference, and permit themselves to be driven about by the waves of the sea, and roll away, they know not, nor care not, whither; but if they happen to roll over an oyster bed, they all immediately let loose of each other, and hug an oyster, and wrap their five points about him, and hug him closely, hug him dearly, until the oyster desires him to stop, and just opens his mouth, to say, "Hold, enough," when the rascally star runs a little "nipper" down oyster's nose, and he is a "goner."

Fourth comes man, with dredging-irons—with scoops, shovels, and tongs—pulling him, and making him into oyster soup, pie, fry, roast, and so on, and so forth, eating him whole, and indiscriminately, body and soul, without saving the pieces. Thus it is with poor oyster, troubles beset him on every side, and though thousands desire to have him, yet none wish to *be* him.—*Quebec Gazette.*

TESTIMONY OF A WORKING MAN.

Some two or three years ago, I received through the post several numbers of the *Vegetarian Messenger*, which I read with some degree of eagerness. Although I liked roast-beef and gravy to my Sunday dinner, and could relish, now and then, bones of dead animals stewed for soup, I must confess I could not help but love, yes, sir, *love*, the Vegetarian system. Its advocates appeared clear-headed and earnest; —its principles peaceful and kind—love in its broad sense was stamped upon it—it promised a greater degree of serenity and freedom of mind, as well as a more exquisite enjoyment of life, than the flesh-eating practice—it was beautiful, and my heart could not, as I have already hinted, resist its overtures. But still the flesh-eating habits in which I had been trained from my youth up, were not very easy to break off. Nevertheless, I continued to read the strange books that the postman would bring, together with some furnished to me by a kind friend, till at last the truthfulness of Vegetarianism took hold of my intellect also. Judgment and heart, now, said it was wrong to take the life of poor unoffending animals, and then to eat their dead bodies, which in all probability would be diseased; so I cleared my table of their "mangled remains," and to-day, I am happy, healthy, and strong.

I have an amount of mind-independence, coupled with a keen appreciation of the beautiful and all-glorious world, with which I feel myself surrounded, that I would not exchange for all the gratification the far famed "roast-beef of old England" could afford. The more I read, think, and examine, the body-feeding practices of mankind, and the nature of the human constitution, the more I am convinced that Vegetarianism is best adapted for physical, intellectual, and moral development. I do not wonder, when I am told that many of the wise and good of all ages of the world's history have been Vegetarians — that the great world-work—its finest specimens of art—have been produced, as well as that its meanest drudgery has ever been, and is still, performed by those who live in accordance with the Edenic command, contained in the Genesis of the inspired Book. I like Vegetarianism because it aids me in my thought-hours—regulates, refines, and elevates—fosters all that is beautiful, benevolent, and lovely within us; while the life-destroying, animal-eating customs violate and darken all that would remind us of Heaven or of God. I like Vegetarianism because it aids me in my efforts to detach myself from my fellow-man, to unloosen his grasp, and to become freer in my actions towards him. Oh! it is a glorious thing to be a *man*—a sober man — having for my pedestal the green-covered earth, decorated with river, mountain, and dale—wrapped round with a mantle of stars. Wine-bibbers, and riotous eaters of flesh may laugh and imagine a sort of pleasure in their animal practices, but I would draw mine from higher sources. The glorious sun—the golden orb of day—as he comes forth, "like a strong man to run a race," mirroring himself in my soul, fills me with gratitude and thanksgiving. I am no longer poor, but rich; I stand erect, and move along like a monarch and a freeman. The vast dome of heaven, as it bends over me in awful sublimity, inspires me with great thoughts and holy aspirations. Night, with its star-encircled brow, shining silently in infinite space, begets holiest emotions in the soul. As I stand upon some mountain-thought—some high pinnacle of the temple of God's truth—viewing the kingdoms of the world and all their glory, I see nature filled with living hieroglyphics, calling up my devoutest sentiments, making my eyes weep, and knees bend in deepest adoration and heartfelt thankfulness that I live—live at peace with all creation. Oh! I would call upon my flesh-eating and dram-drinking brothers

everywhere to change their course, to arise and shake themselves, and hasten back with all speed to their primitive purity and manhood.

THE CONTROVERSIALIST AND CORRESPONDENT.

THE DARWEN DISCUSSION.

We give the following in connection with the discussion, part of which has already appeared in our pages:

"To the Editor of the Blackburn Weekly Times."

"SIR—It did not surprise me that 'W. T. A.' should rush out of the Vegetarian ranks, as their 'literary gladiator,' for the purpose of proving, not that my statements are inaccurate, but to show that I was 'a tyro in controversy'; yet I certainly did not expect the honour of a 'multitude' of other assailants, with 'SCRUTATOR' at their head. If 'SCRUTATOR'S' letter was selected out of the 'multitude' as the most complete defence of Vegetarianism, his misrepresentations are so apparent, his reasoning is so weak, that one can only exclaim, 'Poor, indeed, is the best.'

"He has contradicted my assertions, but which has he proved to be false? And in his long letter has he shown a single argument against flesh-eating? Is his scientific knowledge so extensive that he will not throw his pearls before swine? Or why does he not convince us of error—in the words of a Vegetarian, 'give anti-Vegetarianism a fatal blow'? We ask for proofs, not statements; facts, not assumptions. He *assumes* that, because GOD gave to ADAM permission to eat fruits and herbs, he *therefore* did not allow him to eat flesh; he *assumes* that, because ABEL sacrificed the firstlings of his flock and the fat, that was a 'sufficient reason' for his being a keeper of sheep. He *assumes* that there were *two* creations; that Vegetarians are not Vegetarians; that they are the strongest, the tallest, the longest livers, and last, though not least, the heaviest. (In his letter he says, 'heartiest,' but he has since withdrawn 'heartiest,' and put 'heaviest.') I leave the reader to judge whether 'SCRUTATOR' has *proved* that a 'Vegetarian diet' is far superior to a mixed diet. He wages war against a prevailing custom,—it is for him to prove that custom an injurious one. Has he done so? 'SCRUTATOR' states that experience taught me the advantage of a Vegetarian diet at the end of a month. Does he call a month's trial of a diet, experience? Being at that time a Vegetarian, I, of course, joined the Vegetarian Society; but as for my having obtained any advantage *at any time* from a Vegetarian diet, is, like many more of 'SCRUTATOR'S' assertions, entirely false. If I felt no worse at the end of *one* month, I certainly did at the end of *nine*. We see from this what they call Vegetarian *experience*, viz.: four weeks living on sago puddings, etc.

"When a class comes before the public, with great professions and many seeming arguments—when its members contend that all mankind are wrong who will not follow their example—when they abuse those who expose their pretensions, and assert that a custom which has existed in every age of the world is injurious to health, religion, and morality—then it is time to see upon what foundation this new 'ism' is founded.

"But when this class is so divided that one refuses to allow what the other asserts, and a third contradicts the other two, then it is time that this chameleon humbug should be exposed. For, as the Vegetarian author, Mr. SMITH, asserts that Vegetarianism is proved from Scripture; when he writes in the first chapter of his *Fruits and Farinacea*, 'Here (Gen. i, 29) we have plainly and distinctly stated what GOD intended should be the food of mankind.' Again, he says *on this text*, 'No one, I think, can mistake the language here employed, or arrive at any other conclusion, than, that fruits and herbs bearing seed, were expressly granted as the food of man.' Mr. HALL, another of these verdant gentry, writing on this subject, states, 'Scripture is the Alpha and Omega of *every* principle,' and that Vegetarianism is 'the fore-runner, the JOHN the Baptist, to the light of Christianity!' So 'W. T. A.' wishes us to believe that 'the pro-scriptural assumption' is an 'error in fact,' and the mystifying man of straw (cabbage?) 'SCRUTATOR' comes out with a puff, 'Vegetarians have no religious creed; they teach neither doctrines of angels nor doctrines of devils'! Which of these four are we to believe?

"Further, Mr. JOHN SMITH, in a Vegetarian pamphlet, asserts (we have plenty of these Vegetarian assertions), that flesh-eating is an *injury* to morality and religion. Whatever is an injury to morality and religion must, of course, be immoral and sinful. Again, a great many followers of this 'ism' have united to form a *religious sect*, calling themselves 'Bible Christians.' One of their doctrines is thus expressed in a letter from Mr. WILLIAM METCALFE, Philadelphia. 'Eating the flesh of animals is a violation of the first dietetic law, given to mankind by the Creator, as a guide to moral and physical health. His laws are like himself, the same yesterday, to-day, and for ever. To *transgress his laws* by killing animals we consider sinful.'

"Mr. SIMPSON, in his lectures at Darwen, taught the same doctrine.

"But, 'SCRUTATOR' says, 'The argument of CHRIST eating flesh, and giving it to others, would be excellent, providing that Vegetarians held it to be a sin to eat flesh.'

"If it was cruel and immoral to kill animals, would GOD have commanded sacrifices? If a flesh-diet was unhealthy, etc., would CHRIST have eaten fish? Would GOD have sent his prophet ELIJAH flesh to eat? (1 Kings xvii, 6): 'And the ravens brought him bread and *flesh* in the morning, and bread and flesh in the evening.' Would CHRIST, by a miracle, have filled PETER'S net with fishes; and, by another miracle, have given fishes to the multitude?

"This brings me back to my assertion in the

March No. of the *Darwen Examiner*, viz., that Vegetarians often take Scripture as their starting point; but, when assailed, refuse to acknowledge Scripture arguments.

"For we have seen that Mr. SMITH takes Scripture as his starting point; that Mr. HALL considers Scripture to be the beginning and ending of every principle; and that a numerous sect of Vegetarians consider flesh-eating *sinful*. Yet 'W. T. A.' vaunts his official connection to prove that 'the pro-scriptural assumption is an error in fact,' and 'SCRUTATOR,' the man of straw, has the audacity to assert that I coolly set aside the real foundation and arguments for Vegetarianism!'

"In another place he writes thus: 'The cannibal may argue, human flesh is not forbidden because herbs are mentioned.' It is *not* forbidden here, but in numerous other places, but where is there a command against eating the flesh of animals?

"I have proved that Gen. i. 29, was neither a command nor an appointment, only a general permission. For as in the following verse the *permission* is granted to beasts of the field and fowls of the air to eat the green herb, yet was this neither a command nor an appointment (for carnivorous animals), but similar to the permission granted to man in the preceding verse.

"His third paragraph is to the effect that when ADAM fell, there was a new creation of poisonous herbs, thorns, thistles, etc. Will 'SCRUTATOR' prove this, as I do *not* 'know for certain' that a new description of plants were originated after the fall? If we take this paragraph as a guide, they must allow that Genesis i. 29, was a command only, so long as there were no poisonous herbs.

"The next sentence is a thorough evasion. He gives, as a reason why Vegetarians should not go naked, that 'unto ADAM and his wife did the LORD GOD make coats of skins and clothed them.' Now this was *after* the fall from a state of innocence, and Mr. SMITH informs us that 'a diet of fruit, roots, and farinaceous substances, constitute the diet of those who live during the second reign of peace and innocence on the earth.' In fact, that Vegetarianism is a return to primeval innocence. ADAM and EVE, when in a state of innocence, went naked; Vegetarians likewise, having returned to the diet (so they say) and innocence of our first parents, should imitate them also in the clothing department. The question then occurs, Where did the skins come from with which ADAM and EVE were clothed? As yet there were no sacrifices; then why were animals killed in Paradise? Then, he states that ABEL was a keeper of sheep—not for the purpose of eating them, but for sacrifice. The absurdity of such an idea is apparent, when we consider that he only sacrificed the firstlings of his flock; and the fat, even as CAIN offered his first-fruits. If he offered up the fat of his flock, what became of the lean? ADAM had two sons—CAIN and ABEL; CAIN got his living by tilling the ground; ABEL by keeping sheep—not by sacrificing them. Is it not a certainty that the flesh of these sheep formed a part of their diet? But 'SCRUTATOR' wishes us to believe that ABEL had no use for his flock, but that of sacrifice, and a skin now and then for clothing, both of which objects might easily have been attained without his being a 'keeper of sheep.'

"He then quotes the verse, 'Every moving thing that liveth shall be meat for you.' This also is a general permission; and as Gen. i. 29, does not forbid flesh, so this does not forbid fruits, etc.

"He states that Vegetarians are not inconsistent in using for food, eggs, milk, butter, cheese, etc. First, they say, that GOD appointed man to live on herbs and fruit alone, and then depart from this so-called appointment by eating *animal* productions. If this is not inconsistency, what is? They are like the Pythagorean Sir RICHARD PHILLIPS, who would not eat animal food, but was very much addicted to gravy over his potatoes!

"His next assertion, like all the others, without a shadow of truth, is that Vegetarians are 'the tallest, the strongest, and the heaviest.'

"He tells us that, Tim. iv. 3 does not refer to Vegetarians; it does refer to a class of people which commands to abstain from certain meats, and not only does it class Vegetarians among these false teachers, but gives a reason why their doctrines should be rejected: 'For,' writes St. PAUL, 'every creature of GOD is good, and nothing to be refused, if it be received with thanksgiving.' PAUL does not deny any one the choice of his own food, but condemns those who teach that it is wrong to eat certain meats—'every creature of GOD.' In reference to this text, a Vegetarian (Mr. HALL), says, 'GOD himself will and does sanction those who come in the latter days (of whom I stand in the midst), commanding to abstain from flesh.' Let the reader judge the reasoning (rather muddy) of these two champions! Though Mr. SMITH and others assert that flesh-eating is an injury to religion, and Vegetarianism favourable to it, yet it is a well-known fact, that at least two of the Darwen Vegetarians are professed infidels! 'Tell it not in Gath.'

"The system has been very extensively tried in America, but it turned out a complete failure there—the bubble has burst, showing its emptiness. Vegetarians cannot deny this, though they attempt to qualify it. In an address from the American Society to that in England, we read, 'The movement in this country (America), though in some respects a failure, was not quite a failure after all'* How important and influential must that Society be, which, in this civilized country, notoriously numbers less than a thousand members; and, of these, who can tell how many have returned to what 'W. T. A.' calls the 'flesh-pots of Egypt,' or rather, to the roast beef of old England? Does it not speak well for the common sense of the millions of Great Britain,

* [We object to give insertion to the quotation and comments of "W. G. B." following the above, for the reason that "W. G. B." quotes matter from a private report issued to none but members of the Vegetarian Society, and so improperly introduced into "W. G. B.'s" letter.]

that hardly a thousand simpletons can be found 'green enough' to be voluntary Vegetarians?

"'Oh! poor ignorant gluttons,' exclaims a man of cabbage. 'Do you not know what a sinful and immoral act you commit in eating roast beef! I, a Vegetarian, swallow millions of animalcules in a glass of water—I take away lives by the million; but it is very cruel, sinful, unhealthy, and immoral to eat a beef-steak!'

"But, sir, they call it an economical system. I call it very bad economy for a man to wear himself to skin and bone for the sake of a shilling a week—like the Frenchman's horse, which died as soon as it had learned to live on one straw a day! This is Vegetarian economy! Even the Secretary of the Darwen Vegetarian Society, I am informed, is obliged to resort to a flesh diet, now and then, to recruit his wasted strength.* * * * *

"Sir WALTER SCOTT gave the system a trial, and he states, that whilst a Vegetarian he was affected with a nervousness 'never felt *before or since*.'

"Miss MARSHALL, of Heston, Middlesex, who was a Vegetarian, I believe, several years, was obliged to resume flesh for her health's sake.

"Mr. FULLBROOK, who tried it about six months, states: 'It causes an irritability of temper, and want of vigour and spirit.'

"Now, sir, if Vegetarians do prove anything, it is this—that there are some men who *can* live a long time on very little food.

"But, because PAUL the hermit, lived to a great age, and is said (we must not believe all that *is said*) to have subsisted on fruits, etc., and drank small beer—is that sufficient reason why we should all drink small beer? Because there may be two or three well-authenticated instances of men living to a good old age, living on dates and water—does it follow that the rest of mankind should live on dates and water too? Should we not share the same fate as the Vegetarian Mr. NEWTON, who, with his brown bread and water, was so weak that he could hardly walk along the streets?

"If there are one hundred old men in a country, and one lives on fruits, etc., are we to imitate the one, or the ninety-nine?

"But Mr. SMITH brings up his Vegetarian army; he states that 'the food of the Irish peasantry of the present day is almost wholly composed of the potato.' If he had said the food of the idle part, etc., of the Irish peasantry, he would have been nearer right. But allowing Mr. SMITH'S assertion to be true, within the last few years where have been more abject misery and want, anarchy and murder, with dire disease, than in Vegetarian Ireland? Not till the Irish peasant is fed on more substantial food than potatoes will he rank as a working man.

"Again, he gives as samples of Vegetarians the Lazzaroni of Naples—a set of lazy beggars who lie basking in the sun, and beg a poor living, rather than work for a good one.

"He states that 'the inhabitants of Asia and Africa are compelled by their climate to refrain, in a great measure, from animal food.' What is the characteristic of these Vegetarian nations? Where the intellectual superiority, the extra superfine morality and innocence? Are they not noted for indolence, ignorance, superstition, fatalism, and inactivity?

"But when Vegetarianism was attempted in America and England, as a matter of course, in nineteen cases out of twenty, it failed. It may do for those whose employment needs little exertion, if they wish to deny themselves, and to be able to say with the Pharisee of old, 'I thank GOD that I am not as other men are.'

"The stomach of flesh-eating animals generally consists of a simple globular sac; in herb-eating animals, the stomach is divided into two or more stomachs, so to speak; in animals that chew the cud, the stomach is more complicated still. The stomach in man is a simple sac, without any division or complication, so that it is very nearly allied to that of flesh-eating animals, though very different from that of the Vegetarian cow.

"If you wish to see the effects of a flesh-diet fully carried out, mark the British soldier, who has his daily ration of flesh-meat. Famed all over the world for steadiness of purpose, contempt of danger, endurance of fatigue, and bravery under the most trying circumstances, the British soldier has not found his equal yet. Look at our hardy and gallant sailors — could they be excelled by a race of cabbage-eaters? Are our soldiers and sailors deficient in strength, longevity, and muscular development, because they are not Vegetarians?

"Thus we find that the most civilized nations in the world are flesh-eaters.

"'SCRUTATOR' complains that I will not touch upon scientific arguments in favour of Vegetarianism, for the very good reason that they have none, *not* because I knew of no lever strong enough to move them.

"If, then, 'SCRUTATOR' will screw out a little more truth in his next than he has in his last—if he will bring to light some of his 'scientific arguments'—if he will prove flesh-eating to be an injury to health, longevity, morality, and religion, and Vegetarianism favourable to them—if he will make known the 'scientific foundation of their faith' — perhaps he may succeed in converting the poor flesh-eating Gentiles to the Vegetarian faith.

"Yours truly,
"W. G. BAILEY."

The following letter, in reply to the above, was forwarded to the *Blackburn Weekly Times*, but declined on account of its length.

"*To the Editor of the Blackburn Weekly Times.*"

"SIR—In a supplement to your paper of the 9th inst., you publish 'W. G. B.'s' reply to my strictures on his letter, in which he complains of my want of arguments against flesh-eating. I have no doubt he would have been better pleased if I had passed over all his clumsy assumptions, and gone into fresh matter. The work I took in hand, however, was to expose these assumptions, and I did so.

"He now speaks of my assumptions and mis-

* See Note on page 61.

representations. First, he says, I assumed, 'that because GOD gave ADAM permission to eat fruits and herbs, he *therefore* did not allow him to eat flesh.' I never assumed nor said anything of the kind, and it is a pure coinage of the man of logic who penned the miserable truism that 'Flesh is not forbidden because herbs are mentioned.' The relationship of these two arguments is, I think, apparent. I assumed nothing about ABEL; we are told he made an offering of the firstlings of his flock, and the fat, and 'W. G. B.' assumes that he ate the rest. The next assumption of mine, he says, is, that there were two creations, referring to my statement of a new description of plants having been originated. If the verse which says, 'Cursed is the ground for thy sake; thorns also and thistles shall it bring forth to thee,' does not prove that thorns and thistles did not grow before, then I cannot prove that a new description of plants were originated.' I am told I assume that Vegetarians are not Vegetarians. 'W. G. B.' here outruns the bounds of discretion in his anxiety to make me the author of assumptions, and calls that an assumption which I would not *try* to prove, far less assume it to be so, unless I intended to be traitor to my principles. Then, he says, I assume that Vegetarians are the strongest, etc. I did not; I only offered to prove by statistics that those who eat *least flesh* are the strongest, etc. So much for my assumptions, and as for my misrepresentations, they are 'so apparent' he does not take the trouble to point them out! How easy it is to say things! He leaves the reader to judge whether I proved the superiority of Vegetarian diet. The reader is not so oblivious but that he knows that I never tried to do so, and that, as I have already stated, I had other work in hand.

"'W. G. B.' says it is entirely false that he received any advantage *at any time* from a Vegetarian diet. Well, and whose falsehood is it? 'W. G. B.' signed a document declaring that he 'was desirous of joining the Vegetarian Society, and *of promulgating a knowledge of* THE ADVANTAGES OF A VEGETARIAN DIET!' Now, if he received no advantages, and knew of none, I ask, against whom does the charge of falsehood lie?

"In my previous letter I spoke of 'W. G. B.' joining the Vegetarian Society, after *at least* one month's experience. Referring to this, he asks, 'Does he call *a month's* trial of a diet, *experience?*' He again refers to this period as '*four weeks* living on sago puddings.' I now find that he was a Vegetarian for *ten* weeks instead of *four*, before he joined the Society. Yet he deliberately speaks only of *four* weeks, for the purpose of making it appear that he had little or no experience of Vegetarianism before he became a member. Is a ten weeks' trial of a diet, *experience*, I wonder? And did the ten weeks' trial not convince him there was some advantage in Vegetarianism? The document above referred to gives the reply.

"One of 'W. G. B.'s' assumptions was, that Vegetarians maintained that the eating of flesh was unlawful, and he now attempts to prove it. He quotes the Rev. W. METCALFE, who undoubtedly states *his opinion* to be, that killing animals is sinful. Next we have Mr. JOHN SMITH spoken of on the same side; but I know his opinions too well to allow him to be unceremoniously committed to such a doctrine. He says: 'If the flesh of animals be necessary to the health, happiness, and longevity of man, then the law of self preservation will warrant his taking the life of animals.' Mr. HALL (of whom I never before heard, but who is held up as a Vegetarian champion), if correctly reported by 'W. G. B.,' perhaps might not find a single individual in the whole Society who would adopt his sentiments. Mr. SIMPSON did not teach the same doctrine as Mr. METCALFE at Darwen. It is to no purpose, however, that 'W. G. B.' shows that one person, or even two, hold that it is a sin to eat flesh, because the Vegetarian Society at no time ever acknowledged such a tenet, and when he became a member, he knows that he was not required to subscribe to any such belief. Allow me to ask, whether 'W. G. B.,' while a Vegetarian, held and taught this doctrine? If he did not, where is his consistency (truth rather) in asserting that this is a tenet of the Vegetarians? But it is not only one or two who hold this opinion: 'a great many followers of this 'ism,' says 'W. G. B.', 'have united to form a *religious sect*, calling themselves 'Bible Christians,' whereas, this religious sect was formed at least thirty years before the 'ism' was heard of! I will not pretend to say what the religious doctrines of this sect are, for I am positively ignorant of them; but I have heard one, at least, of its members assert repeatedly that he did not consider it sinful to eat flesh. I do know, however, that it has no connection with the Vegetarian Society.

"I may here state, once for all, that if 'W. G. B.' is to debate this question with me, he must answer *my* arguments, not other people's: he must quote my words, not Mr. HALL's. I am not responsible for other people's opinions, neither are they for mine. The Vegetarian Society is not responsible for the opinions of its members, or their reasons for abstaining. It only requires abstinence from flesh, and that is its internal bond of union. One man abstains on account of his health, and another from motives of humanity, and so on; but the Society takes no cognizance of their motives. All this 'W. G. B.' knows perfectly well, and yet he persists in deliberate misrepresentation. To end this, however, will 'W. G. B.' debate Vegetarianism upon such principles and facts as I may lay down? Will he give up the manufacture of spurious Vegetarian arguments, and answer my arguments, instead of *dissecting* his own men of straw? If he will, I shall at once take the initiative, and give him some 'scientific arguments' to digest and reply to.

"'W. G. B.' informs us that two of the Vegetarians in Darwen are infidels. He ought to have added, and *this proves that Vegetarians teach infidelity*. When he finds up another two who may be members of the Society of Friends,

he will then conclude that Vegetarians are Quakers. And so on, till the truth at last comes out, apparent even to his own obliviousness, that the Vegetarian Society, or Vegetarians as a body, teach neither doctrines of angels nor doctrines of devils—that whatever their individual religious convictions may be, whether churchmen, dissenters, or infidels, Vegetarianism stands out from all as a separate question.

"'But when this class is so divided, etc., it is time this chameleon humbug should be exposed.' 'W. G. B.' however does not expose it. He only exposes the opinions of two or three of its members; and, because they differ, he calls Vegetarianism a 'chameleon humbug.' On this principle what is the medical profession to be termed? One advocates allopathy, another homœopathy, and a third hydropathy—each calling the others empirics and quacks; and according to 'W. G. B.,' because the curers differ, therefore curing diseases is a 'chameleon humbug.' So with religion, because almost every body differs from every other body on religious points, is religion therefore a 'chameleon humbug' too? Thus let him follow out his own reasoning, and he becomes an infidel also.

"Gen. i, 29, 'W. G. B.' says, is only a permission. Well, call it so for the sake of argument. What is it a permission to do? To eat vegetable food certainly, he cannot deny that. Now about 1700 years afterwards God said to Noah, 'Every moving thing that liveth shall be meat for you.' 'W. G. B.' says, 'This also is a general permission.' The matter therefore stands thus. In the beginning God permitted man to eat vegetable food, and 1700 years after he permitted him to eat flesh: so that for 1700 years man *had no permission to eat flesh.* This is entirely 'W. G. B.'s' own version of the matter, and he may decide at his leisure whether man ate flesh without permission or not.

"As to the 'Go-naked' argument, I am told my reply was a thorough evasion. Certainly it will be when I become a supporter of the doctrine that Vegetarians have returned to primeval innocence! If 'W. G. B.' thinks flesh-eaters so *innocent* as to believe what he says on this point, he will find himself mistaken. I am a supporter of the good old doctrine that there is neither Vegetarian nor flesh-eater upon the earth who doeth good and sinneth not. Adam fell, and God clothed him. Vegetarians are fallen, and they should be clothed. These are my arguments; where is the evasion?

"By the way, will 'W. G. B.' point out two or three of the *numerous places* where human flesh is forbidden in the Bible? I do not think he reads the Bible so often as he should, or else I do not.

"'First, they say that God appointed man to live on herbs and fruits alone, and then depart from this so-called appointment, by eating animal productions. If this is not inconsistency, what is?' Any Vegetarian who argues in the words here stated, and maintains that, as flesh was not appointed, *therefore,* it should not be eaten, must likewise admit that, as eggs and milk were not appointed, *therefore,* they should not be used. Vegetarians, however, do not require to use this argument, and I decline to do so; so 'W. G. B.' must reserve his fire till he finds some one who does. Then you give up the argument of the appointment? I may be asked. Not at all; I only reserve liberty to use it in my own way. My argument is this: When 'W. G. B.' says that without flesh he was becoming a skin-and-bone being—when Dr. Balbirnie, with all the authority of his class, maintains that Vegetarianism induces consumption, and many others declare the impossibility of living in health and strength without flesh, then it is that I can triumphantly refer to the appointment of man's food, and show that this *sine quâ non* (this indispensable requisite) of health and strength, is not even mentioned in that appointment! Now, if flesh is so important to the well-being of man, why was it so omitted? God, the Creator of man, the Maker of his physical frame, knew best what was necessary for his support, yet he *did not appoint* or *permit the use of flesh,* until man had lived in the world 1,700 years! But go from the infinite Creator to consult his creature in the person of a doctor—a student of the human frame—and the first thing he would appoint would be flesh, as the most important for the nourishment of the body.

"I should not wonder if 'W. G. B.' will call it an assumption of mine, to say that permission was not granted for 1,700 years, but my reply is, that the fact of a permission being granted to Noah, proves clearly that he had no permission before, and 'W. G. B.' may controvert that if he can.

"Dr. Kitto, taking the same view, says, in his *Daily Bible Illustrations:* 'It appears to us that the words then uttered (to Noah) contain a distinct reference to the original grant, and an extension of it—"Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things." (Gen. ix. 3.) And, as the language *most clearly implies,* the extension *was now first made,* and was necessary to satisfy the conscience of a righteous man, it is manifest that animal food could only before the flood have been eaten by those whose transgressions brought that awful judgment upon the world.' This is almost equivalent to saying that it was a sin to eat flesh before the permission was granted, but 'W. G. B.' would have us believe that even Adam and Eve in Paradise killed animals for food! Did space permit, I might quote the opinions of one or two more flesh-eaters, to show how they contradict each other, and then exclaim, 'Which of these four are we to believe?' When this flesh-eating class is so divided that 'W. G. B.' denies what Dr. Kitto asserts, and both of them may contradict the other two, it is time that this flesh-eating chameleon humbug should be exposed! 'W. G. B.' need not be offended when I remind him that he should not be such 'a tyro in controversy' as to use a sword that cuts both ways. I leave 'the reader to judge' whether he has done so or not.

"He repeats his saying that Vegetarians refuse to *knock under* or to acknowledge Scripture argu-

ments. This elegant piece of composition I certainly did not understand at first, but it now appears to mean, that Vegetarians quote Scripture, and yet refuse to admit that they advocate Vegetarianism on religious grounds. Perfectly true, we do that; and so does 'W. G. B.' quote Scripture against Vegetarianism, and more than that, as I will show presently, perverts it, and he will hardly maintain he does so upon religious grounds. So, in like manner, the devil quoted Scripture, perverting it, but not upon religious grounds, I fancy; and with these two eminent examples before them, if Vegetarians are reproved for quoting Scripture, it will only be SATAN reproving sin after all.

"I am next informed, that 1 Tim. iv. 3 does refer to a class of people which commands to abstain from certain meats. So far, this is perfectly correct. Further, I am told that the apostle classes Vegetarians among these false teachers, but as the apostle does not say so himself, I feel rather timid about taking 'W. G. B.' as my ghostly instructor on this point. To make sure, I propose to examine the whole passage myself. First, the persons referred to in this passage are said to have 'departed from the faith, giving heed to seducing spirits and doctrines of devils.' Now what faith have Vegetarians departed from? We have men of all sects of Christians in the Society, and who differ on religious doctrines as much as if they had never been Vegetarians. Now, how can they be said to have departed from the faith of JESUS CHRIST by becoming Vegetarians? Let 'W. G. B.' reply. The only faith they have departed from, is that which some of them once had in the dead carcasses of cows, calves, sheep, and swine. Again, what seducing spirits have they given heed to? what doctrines of demons do they entertain? what lies do they speak in hypocrisy? Who dare say their conscience is seared (as) with a hot iron? Who ever heard even a whisper amongst them against marriage? The next sentence, then, is the only one out of the whole which 'W. G. B.' attempts to apply, viz., 'and commanding to abstain from meats.' When a commandment is given, the person who commands is presumed to be in authority, and to have power to enforce his commands. Now, who is there amongst the Vegetarians that even presumes to take any authority excepting what is delegated by the voluntary votes of the members. Again, who are the commanded? Is not the Vegetarian Society an association of persons who have voluntarily, and for reasons of their own, given up flesh? Who commanded 'W. G. B.' to give it up? or who imposed, or attempted to impose, a penalty for his going back to the dead cows, or, as he calls them, the 'roast beef of Old England?' He knows very well no one did—he was free to come and free to go, and he is welcome to remain. Now this voluntaryism is completely fatal to the idea of a commandment existing on the subject amongst Vegetarians. St. PAUL himself, though he tells us that every creature of GOD is good, himself sets the example of voluntary abstinence: 'Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth.' And again, 'It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, etc.' In these verses two things are observable:—1st. That it is not only allowable, but right, to abstain from flesh, if a man thinks he has a good reason for doing so. 2nd. St. PAUL was not afraid of any bad effects of abstinence, although he was, perhaps, one of the most laborious men that ever lived.

"'W. G. B.' omits no opportunity of introducing the words 'man of cabbage,' 'cabbage-eaters,' 'cabbage association,' 'verdant gentry,' 'chameleon humbug,' etc. I certainly cannot admire the wit which can descend to cull the every-day stale words of flesh-consumers, and retail them as nicknames for opponents; and especially when the author of this wit and wisdom, only a few months ago, was, in his own language, a man of cabbage, a cabbage-eater, a member of the cabbage association, one of the verdant gentry, and a supporter of the chameleon humbug himself!

"Unless 'W. G. B.' give the name of the person who informed him that the Darwen Secretary resorts to a flesh-diet now and then, I shall conclude that himself is the author of this falsehood.

"Space fails me to expose the unfair and garbled quotation of what Mr. NEWTON said, and the false impression he contrives to convey of Mr. WILSON'S speech; the perversions being, at the same time, founded on communications of a private report, which 'W. G. B.' had no right to use.

"It is far from my wish to give this controversy a personal tendency. The public are by no means interested in the *persons* of the 'literary gladiators'; but the utter recklessness of assertion in which my opponent indulges, has compelled me to expose him. I do not refer to arguments merely, but to matters of fact. For example: his assertion that he never received any advantage from the practice of Vegetarianism, in the very face of the document to the contrary, which he signed with his own hand; his repeated assertion as to his *four* weeks' experience, while at the same time he knew it to be *ten*, and his assertion that the followers of this 'ism' united to form a religious sect, whilst the said sect was in existence thirty years before the 'ism' was heard of. Then we have the low and vulgar attempt to injure Vegetarianism by scurrility; his announcement that two of the Darwen Vegetarians are infidels, and his impudent insinuation as to the Darwen Secretary—these things mark the man I have to deal with.

"If 'W. G. B.' accepts my challenge I shall write again, but not to follow the tortuous course of his pen. He calls for 'scientific facts,' and I shall have much pleasure in supplying them, far more than in criticising the perplexing mixture of truth, falsehood, sense, nonsense, nicknames, and mockery, contained in his last production especially.

"I remain, yours truly,

"SCRUTATOR."

SIR—On taking up the *Messenger* for June, I find a letter from one signing himself "W. G. B.,"

who happens, once upon a time, to have been a Vegetarian for nine months, but has been *taught by experience*, and has given up the practice because Scripture does not teach Vegetarianism! As I have been a Vegetarian for about one year, and have discontinued the practice, perhaps you will set my testimony to the truth of Vegetarianism against that of "W. G. B."

I became a Vegetarian because I had an inward consciousness of its truth. I had hardly learnt its first principles when I adopted it; but, since that time, by reading attentively your *Messenger*, and all the books I can lay my hands on, I have, I trust, got further than the first principles. Though I have been obliged to relinquish the practice of Vegetarianism for a short period, I most firmly believe in its truth, and in the benefits it confers upon its adherents. I never before had such a season of mental enjoyment as during my practice of the system; and had it not been for the difficulties in the way of practising Vegetarianism in London, away from home, most likely I should now be one of its disciples.

I think we are indebted to "SCRUTATOR" for his admirable answer to "W. G. B." As I have heard, and had to reply to the arguments used by "W. G. B.," I, of course, am the more grateful for this letter.

Your obedient servant,

London. H.

VEGETARIAN EATING HOUSES.

DEAR SIR—Notwithstanding what our friend *Punch* has said about the "Vegetarian Eating House," I should be heartily glad to see one established in the centre of London, and I think if one were established near St. Paul's, it would further the interest you have at heart, and also it might, I think, very soon be made to pay. I have frequently been asked by different friends, "Where can I get a Vegetarian dinner?" My answer has of course been "*Nowhere*," and I have given that answer with some pain. All reformers, except Vegetarians, can obtain what they want with comfort in London, but Vegetarians either must sacrifice their practice, or put up with a very indifferent dinner.

Hoping that you will give some attention to the above,

I am, your obedient servant,

London. H.

We have often been surprised at the difficulties complained of by Vegetarians, in securing a proper provision for themselves, and especially those resident in London. For ourselves, both in London, and in several countries of the Continent, we have always found it easy to reduce the Vegetarian system to a practical and satisfactory question. All that is wanted is intelligence, and a little business tact; and if, with these qualifications, the question of securing, not *meagre*, but ample, provision even in a foreign country, can be secured, it cannot be supposed that there are any but imaginary difficulties to be overcome at home.

There have been Vegetarian Eating Houses established on a certain scale in Manchester, and less attempts made in London, but they have failed; sometimes from mis-management, but oftener, for want of sufficient numbers to make a *certain daily demand*. We will, however, put it in the power of our correspondent to succeed in making a provision for himself, if he desire. Let him have such a book as the *Vegetarian Cookery*, and let him *regularly* get provided at some hotel, cook's, or confectioner's (such as abound in London), with dishes made from its recipes, and there can be ample success secured, and for a moderate remuneration. Of course, where two to four joined, and agreed to pay for the provision in accordance with its value (always cheaper than the other, after leaving a respectable profit), the expense would be much less. As to the cooking, any one who cannot make excellent dishes from the recipes recommended, cannot cook at all respectably on *any* system, there being no very special training required, but only the usual degree of intelligence and attention to the instructions laid down, as required in other mixed diet preparations.

DIETETIC TABLES FOR THE SEDENTARY AND THE ACTIVE.

DEAR SIR—Permit me, through the medium of your excellent periodical, to avail myself of your knowledge upon a subject which is to me, and probably to others also, one of importance. The information I request is the following:—What do you consider to be the best dietetical selection from the beautiful stores of nature, for those who have little or no manual labour to perform?

For several years I have adhered to a system of diet which I believe to be more in accordance with the physical happiness, the mental improvement, and the higher and nobler part of man, than a diet partly composed of the carcasses of animals, which a moment's thought almost would show ought to have some other sepulchre than the human stomach. During this period I have held no sinecure; "by the sweat of my face have I eaten bread"; yet, astounding as the statement may be to the skin-and-bone correspondent of the *Darwen Examiner*, I have found, greatly to my advantage, that "Mr. SIMPSON'S poetical system *would* act." It is as poetical in practice as in theory, though I do not wonder that "W. G. B." failed to see this fact.

We may lay it down as a truth, that in order to appreciate the beauty and poetry of the things we come in contact with, there must be some "spark of the light divine" in ourselves. One of the poets, exulting in the light and radiance which met his admiring gaze, wherever he looked, exclaimed—"There's poetry in every thing!" but he ought to have made, at least, one exception, it would appear.

But leaving "W. G. B." to enter the charnel-house, for which, according to his own statement,

he is eminently fitted, I may, according to the principle he so learnedly (!) states—'*Experientia docet*'—say that my experience only serves to convince me of the advantages resulting from a diet which is in harmony with man's nature. I have never found it difficult to obtain from Vegetarian fare the materials which are required to supply the waste of the body, induced by hard labour. It seems to me, that the difficulty is just the reverse of this. Our danger is that of taking too much nutritive food, to the neglect of other kinds, which, though containing less nutritive parts, are equally necessary to the healthy working of the system. Many Vegetarians who have little active exercise greatly err here.

It would be a valuable service rendered to our "good old cause" if some one, qualified for the work, would compile a dietetic table, adapted to those who have to work hard with the *hand*, and another for those whose work is confined to the *head*. Such tables are a desiderata, and the good resulting from them would amply repay any well-wisher of Vegetarianism for the trouble of compiling them. For want of a guide of this kind, I have to trouble you with this letter. Very soon I shall have to exchange my manual labour for other employment, which will give less exercise to the body. The diet which has been proper for the first, would be injurious in the latter case. Possibly, I might make a selection which would combine the necessary ingredients in due proportion, but I doubt whether my selection would be the best for recommending Vegetarianism to others. Some attention ought to be given to this subject. We owe it as a duty to the cause.

Mr. SIMPSON's poetical system is all fair and comely to look upon, but the brightest gem may be hidden within the most unsightly incrustations. The loveliest of "earth's angels" may be robed in garments of fantastic cut. We ought to save Vegetarianism from all whimsicalities, for these throw a shadow over the radiant form. Believing this to be an obligation we owe to the system we have adopted, allow me, Sir, to ask you to point out a few varieties of Vegetarian fare adapted to those engaged in study, and which are likely to commend the practice to others. Confiding, for a statement of these, in your kindness, and well-known anxiety for the success of the cause, towards the prosperity of which your valuable periodical has so greatly contributed,

I am, dear sir, yours faithfully.

R. M.

We have simply to recommend the careful study of the composition of food, and after taking care to procure what is suitable for health, to have the food procured suitably cooked, and not spoiled by ignorance and mismanagement. The tables published in the *Messenger*, the *Vegetarian Cookery*, the progressively returning instincts of the experimenter, and reflection on all these, will result in the philosophy of the system. It is easy to see from the table of the composition of articles of food, the proportions of the blood-forming, and heat-forming principles, and, remembering that experience teaches that the hard-working man requires about one part of the former to four of the latter to keep up vigorous muscular exertion, whilst the easy in life require six proportions of the matter to form heat to one to form blood, all the intermediate requirements are arrived at by a little experience.

THE VEGETARIAN TREASURY.

POLITENESS AND TRUTH.

Many persons plead a love of truth as an apology for rough manners, as if truth was never gentle and kind, but always harsh, morose, and forbidding. Surely, good manners and a good conscience are no more inconsistent with each other than beauty and innocence, which are strikingly akin, and always look the better for companionship. Roughness and honesty are indeed sometimes found together in the same person, but he is a poor judge of human nature who takes ill-manners to be a guarantee of probity of character; or suspects a stranger to be a rascal, because he has the manners of a gentleman. Some persons object to politeness, that its language is unmeaning and false. But this is easily answered. A lie is not locked up in a phrase, but must exist, if at all, in the mind of the speaker. In the ordinary compliments of civilized life, there is no intention to deceive, and consequently no falsehood. Polite language is pleasant to the ear, and soothing to the heart, while rough words are just the reverse; and if not the product of ill-temper, are very apt to produce it. The plainest of truths, let it be remembered, can be conveyed in civil speech, while the most malignant of lies may find utterance, and often do, in the language of the fish-market.—*The Family Friend.*

THE ADVANTAGE OF MIXING FOOD.

The equivalent value of potatoes and beans could not be compared, because their respective value as food arises from totally different causes. Potatoes are of great use in keeping up the heat of the body and in forming tallow; but are in the highest degree unprofitable for forming flesh. It will be seen by the table, that 1550 lbs. of potatoes would be required to form the same quantity of *flesh* that 100 lbs. of beans would do; whilst little more than 200 lbs. would suffice to form the same quantity of tallow: hence the great advantage of mixing food so as to supply, in smaller bulk, those constituents of which one kind of food is deficient. Sheep fed on oil-

cake increase in weight faster than on any other kind of food, but they feel quite soft, and when fat handle like a bag of oil. This is because they receive food which contains very little albumen to form flesh, so that tallow is the only product.* But if with the oil-cake they receive oats or barley, they are firm to the touch, and possess plenty of good flesh, and the fat lies equally distributed amongst the muscular fibre. The reason here also is obvious; for both oats and barley contain much albumen.†—Dr. Lyon Playfair.

THE NATIVES OF HIMALAYA.

Mr. Buckingham, speaking of the natives of the Himalaya mountains, says—There they stood like the statue of Hercules, with all their muscular powers finely developed, their broad and expansive shoulders and breasts, with their firm muscles like rolling waves, and such as he had never before seen but in the sculpture of the ancients. The Europeans, anxious to test their strength, selected some of the best men they could, from among the English Grenadiers and the vessels in the harbour, in order to excel them in feats of strength; but with all the efforts they could make, in lifting, hurling the discus, vaulting, running, and wrestling, each of the Indians in question was found equal to one and three-quarters of our men. The former, nevertheless, had from their infancy upwards, never tasted anything stronger than water.—*Temperance Cyclopedia.*

DEATH OF A REMNANT OF THE REIGN OF GEORGE II.—

Died, at Thornhill, near Johnstone, Renfrewshire, on the morning of Friday, Jan. 26th, Mrs. Jane Ranshall (or Ranton by her maiden name), who was born seven years previous to the death of George II., viz., 8th December, 1753. She was, therefore, in her 102nd year. She was a native of Erskine, Renfrewshire. She has always enjoyed good health, and retained possession of her faculties to the last. It may be worthy of remark that the birth of this woman occurred three years prior to the building of the high church at Paisley. She witnessed many changes during her protracted lifetime—many she saw borne to their long home—all the companions of her youth have long gone before her to that undiscovered country from whose bourne no traveller ever returned to tell what is doing on the other side. It is certainly strange to think that a woman, seven years old at the death of George II., and thirteen at the death of the old Pretender, and the Duke of Cumberland (son of George II.), should only have bidden adieu to this mortal state so recently as the end of last week.—*Glasgow Saturday Post.*

We present the following additional particulars respecting Mrs. Ranshall, elicited by a correspondent from members of her family, and from which it will be seen that she was remarkably temperate, and of active habits, her diet being essentially Vegetarian in its character, though we cannot but regard her use of tobacco as mistaken and injurious, as well as the occasional use of stimulants in the form of flesh and alcoholic beverages: "Her diet consisted of porridge, sowens, potatoes, cheese, and milk, etc., with an occasional sparing use of flesh-meat. She was not an abstainer from alcoholic beverages, and kept a public house at the Thorn for many years, but never had any liking for such drinks, though she would taste them when asked by the frequenters of her house. She drank tea, and also smoked tobacco, during the last thirty, or thirty-five years of her life, if not longer, and had the impression that this practice tended to preserve the teeth. She was a person of remarkably cleanly habits, and very healthy, the only times of her being unwell, of which her relatives are aware, being when she had the typhus fever, which she had three times; on the last occasion she was eighty-two years of age. She appears to have always been a very strong woman, in proof of which I may mention, that there is a barn at Thornhill, which was built when she was seventy, and that she then served the masons with lime and stones. She always cut her own corn, going about with a leathern apron, and never being careful to avoid wet weather, which she seemed rather to like. Her grandson remarked, that 'three years since she was thrashing and shearing corn, singing on the house rig.' I saw her corpse, and remarked at the time that I had seen persons, not more than half her age, much older looking. Her father's Bible, with the family register, is still in good preservation."—A. H. I.

VARIED RATIONS FOR THE TROOPS.

The *Daily News*' special correspondent, writing on Dec. 23rd, says:—"The quality of the rations is a subject for the interference of Parliament. I mentioned the biscuit question. It is scandalous that our troops should, for months together, live on a sort of bread only intended for exceptional cases. I appeal to the whole medical faculty to bear me out that biscuit, even the best, in its dry state, eaten for weeks and months

* Oil-cake owes its fattening properties partly to its oil, but principally to its mucilage. When oil-cake is put into water, it dissolves into a thick gummy mass.

† Chemically speaking, they do not contain albumen, but gluten. All the nitrogenized ingredients of food being of the same composition, I employ for them one term. This is *chemically* wrong, but *agriculturally* correct.

together, is highly injurious; and that, when fresh meat is wanting, biscuit and salt meat, without any addition of rice and vegetables, do not give sufficient sustenance to enable men to bear up against cold and fatigue. Even the ration of rice, going on for months together, must in the end, by its sameness, cease to have a good effect upon the digestive organs. I know this has been felt, and that a faint attempt has been made to send out Scotch Barley. But somehow or other the supply was discontinued, and now even rice has been stopped as a ration, because the supply ran short, and barley suffices for the Turks. But are rice and Scotch barley the only dried vegetables fit to be served out as rations to an army in an intrenched camp? Are oatmeal, peas, beans, and, most nutritious of all, are lentils, such luxuries—are they so rare, or difficult of transport, that it is unreasonable to ask for them, and extravagant to send? I mention these matters not as matters of comfort, but of health and efficiency, and I have no doubt that my views will have the concurrence of your medical readers. I may add, that I am one of the unrationed few, and for my own subsistence I am thrown on the tender mercies and potted meats of the Levantines, who carry on the traffic in Balaklava. I have no personal interest in the question of varied rations."

We regard the above strictures on the mismanagement and want of knowledge, as to the requisite articles of food for the provisioning of our unfortunate soldiery in the Crimea, as exceedingly useful, and suggestive of a far more efficient, as well as economical, means of feeding large masses of men, whilst tending, at the same time, to maintain their health and efficiency, in a far higher degree than the ordinary rations of our soldiers can possibly do. Our readers do not, of course, need to be informed of the great nutritive value of oatmeal, peas, beans, and lentils, as well as of barley, but the commissariat and medical departments of our army do seem most lamentably at fault in their selection of food for the men dependent on their exertions. It is encouraging, however, to see that the genius of M. Soyer has already produced most admirable results, even with the defective supplies at his command, affording a fresh illustration of the importance of a knowledge of cookery in making the most of whatever description of food may require to be dealt with.

THE SAUSAGE MAKING MANIA.

The British sausage has always been a mystery to us, and a mystery we have felt no inclination to go into. The British sausage has in our eyes—for we have usually kept it out of our mouth—been a compound in which our imagination has pictured the possibility of those who have led literally a "cat-and-dog life," being blended together at last in silent union. A new light has recently been thrown upon the sausage by an advertisement, which would seem to show that there is some rather close connexion between the British sausage and the British lion. We have often heard from the Protectionists of the decease of that highly popular beast, though we suspect that the creature they patronised under that name, was an inferior brute in the skin of the nobler animal. This must be the supposed lion alluded to in the annexed advertisement as having "gone off" into sausage meat.

"HOME-MADE SAUSAGES."

"The Noiseless Lion Sausage-Making Machine, Mince-Meat, and Vegetable Cutter, as worked in the Great Exhibition, Dublin, and shown in several public institutions. It was inspected and patronised by the Lord Lieutenant, the Countess of St. Germains, and several other ladies of distinction, on account of the simple and effective working. It makes no noise, is not dangerous (the cutters being all enclosed). The meat (put in in pieces of two inches) is cut fine, and filled into the skins at the rate of one pound per minute by the small machine. It will also cut vegetables for soup into the size of peas; and cut bread for force-meat, etc., as fine as grating. It can be worked on counter, dresser, or table, and in appearance is ornamental, etc."

Now, we presume, it is not imperative on any one who uses this machine, to use it exclusively for lion sausages, inasmuch as the old culinary direction, "first catch your hare," would naturally suggest the difficulty of complying with the hint, "first catch your lion." If the machine can be made available in producing a home-made sausage of some wholesome substance, it will indeed be a boon, and we can't be surprised, that even the Countess of St. Germains, and other ladies of distinction, have taken an interest in its working. As the machine is "ornamental," it is probably intended to become an article of furniture; and if the "ladies of distinction" begin to take it up as a "hobby," we shall perhaps find "sausage making" taking its turn with crotchet work, as an object of fashionable female industry. For our own parts, if a lady friend were to offer her services, to make us either a sausage or an anti-macassar, we should say at once, "Give us a sausage."—*Punch.*

PERVERSION OF NATURAL INSTINCTS.

"Look at the consequences to man arising out of the perversions of his natural instincts.

Scarcely an individual is to be found for any protracted period in a state of perfect health. Especially is this true of the inhabitants of our large towns and cities, where our artificial system is carried to more perfection.(?) Many of these individuals, if asked, from time to time, 'How do you do?' would reply, 'Very well, I thank you.' But press them closer, and we find their frequently resorting to aperients, and so-called antibilious pills, or some other of the many domestic remedies, will confirm the truth of our remarks. Dr. Abernethy says, 'There has been a great increase of medical men of late years; but upon my life diseases have increased in proportion.' What a theme for reflection! Contrast this with the joyous playfulness—consequent upon a healthy organism—of the animals living in a state of nature. These, not possessing the amount of reason capable of subverting their natural instincts, require no staff of medical officers to keep them in a state of moderate health. Why, then, should man? Surely it cannot be that Infinite wisdom designed 'creation's lord' to be inferior in corporeal enjoyments to the 'beasts of the field!' No. It is because man, in the pride of his heart, has said, 'We will have none of thee, or thy laws, O Nature, to reign over us,' and has consequently, in his shortsightedness, 'hewn for himself cisterns, broken cisterns, that will hold no water."—S. W.

THE LONDON DAIRIES.

A Yorkshire cow in a London dairy establishment is seldom calculated to give less than twenty quarts of milk daily, for the first four months after dropping her calf, and many of this breed have been known to give from thirty to forty quarts of milk daily, for a few weeks after calving. Mr. Briggs, Edgeware Road, London, keeps four hundred Yorkshire cows in his dairy; twenty quarts a day is the average quantity of a great proportion of his best cows, and many of them would continue in milk all the year round; but as this would be injurious to the animals, and would diminish the yield in the succeeding year, they are intentionally run dry about six weeks before the time of calving.—*Agricultural Gazette.*

DANGERS OF BECOMING TOO FAT IN SPARTA.

The ancient Spartans paid as much attention to the rearing of men as the cattle-breeders in modern England do to the breeding of cattle. They took charge of the firmness and looseness of men's flesh, and regulated the degree of fatness to which it is lawful, in a free state, for any citizen to extend his body. Those who dared to grow too fat or too soft for military exercise, and the service of Sparta, were soundly whipped. In one particular instance, that of Nauclis, the son of Polybus, the offender was brought before the Ephori, and a meeting of the whole people of Sparta, at which his unlawful fatness was publicly exposed, and he was threatened with perpetual banishment, if he did not bring his body within the regular Spartan compass, and give up his culpable mode of living, which was declared to be more worthy of an Ionian than of a son of Lacedemon. — Mr. Bruce's *Classic and Historic Portraits.*

A SUBJECT FOR THE CRUELTY TO ANIMALS' SOCIETY.

"There were about 300 *clipped* sheep in the market," so says the Smithfield report of the 19th ult. To shear even fat sheep in ordinary weather before May, is a practice which it would be difficult to justify; but to strip the poor things under the degree of cold we have lately experienced, is utterly brutal.—*Manchester Examiner and Times, March* 3, 1855.

ALL GOOD THINGS ARE COMMON.

"When the newborn helpless Stranger
  Enters first this World beneath,
Born in Palace or in Manger,
  'Tis the common air we breathe.
When the silken lids asunder,
  To the miracle of sight,
Open first with joy and wonder,
  'Tis unto the common light:
    All good things are common.

"On him now in quick succession
  Influences unnumbered play;
Hidden powers in due progression
  Forth unfold from day to day.
Sun and shade, the earth and ocean,
  Change of season, night and noon,
Minister to one emotion,
  Nature knows no partial boon:
    Needful things are common.

"Nature, universal Mother,
  Doth bestow on every soil,
Unto one as to another,
  Equal gifts to equal toil.
'Tis on all the rain descendeth,
  'Tis for all the flowers are spread,
'Tis one common sky that bendeth
  O'er the humblest, haughtiest head:
    All such things are common.

"Not alone the broad creation:
  Thought and feeling both are free;
Heart and mind are not of station,
  Nor controlled by man's decree.
Like the precious ore in mountains,
  Knowledge yields to strength and skill;
Wisdom from her sacred fountains,
  Cries—Ye thirsty drink, at will!
    Inmost things are common."

THE RECENT CONFERENCE AND MEETING.

We reserve sufficient of our space to intimate to our friends who were not present at the recent Conference and Annual Meeting, that the whole proceedings of the 26th ultimo were in every way made attractive by the excellent arrangements entered into, both general and local, by those whose duties it was to provide for the occasion, as well as by the importance and interest of the matter presented to the Society and the public.

We have, however, to regret, that though the members of the Vegetarian Society present exemplary instances of persons making sacrifices to be present on these occasions, both of time and expense (some travelling several hundred miles to be present at the annual meetings), that the practice of the members generally leaves these excellent instances of devotion somewhat too marked. We are not in possession of the exact numbers present on the 26th, but our observation of this and similar annual meetings convinces us, that we have still to imitate our excellent exemplars, the Friends, in our efforts to assemble large numbers of our adherents, their May meeting in London, still far exceeding our own muster of July.

In this, however, we must not forget that our organization extends over less than eight years, and whilst we would stimulate the observation of our friends to what may be accomplished, we would not, at the same time, undervalue the meeting just held.

The Conference was commenced and sustained throughout, with that lively interest which the nature of the subjects introduced was certain to excite, and we trust that the primary object of the assembly will have been amply secured in the increased interest in which every thing pertaining to our movement will be viewed by the members present, during the official year just entered upon. The details of the subjects discussed will shortly, we learn, be before the members; and it will be our duty, by the middle of the present month (anticipating the issue of the *Messenger* for September), to present a report of the interesting speeches delivered at the public Meeting on the evening of the Conference.

CULTURE AND IMPORTANCE OF RICE.

We extract the following article from a recent number of a popular periodical,* as presenting an interesting account of the growth and importance of rice as an article of food.

"Those who have only seen rice as exposed for sale in grocers' windows, or who have tasted in it no other shape than as puddings, may with truth be said to know nothing of it as an article of food. In this country, indeed, little is understood of the important part this grain performs in employing and feeding a large portion of the human family. Cultivated in all four quarters of the globe, but chiefly in America and Asia, it is no exaggeration to say, that it forms the food of three-fourths of the human race: in other words, of between six and seven hundred millions of the population of the world.

"It is not merely that the densely-packed inhabitants of China, Siam, British India, and the Eastern islands, employ this grain in lieu of wheat. It stands them in place of all the varied food of European countries—of bread, vegetables, flesh, and fowl. The rice-dealer is at once their baker, greengrocer, butcher, and poulterer. It is impossible to enter the most remote village in the East, without seeing piles of rice stored in half-open granaries, or heaped up for sale in bazaars in such boundless profusion as to bewilder a traveller from the west, who is apt to wonder what will become of it all. Three-fourths of the warehouses in town and country the traveller may depend on being rice stores—three-fourths of the lumbering native craft that steal along the coast, and quite that proportion of the lazy bullock-carts that are to be met with toiling over Indian roads, are certain to be laden with rice.

"Of rapid growth, and easily adapting itself to many varieties of soils, irrespective of culture, rice appears to be the most suitable for the countries in which it is found. The abundant rains which periodically fall within and about the tropics, are precisely what is needed by this semi-aquatic plant.

* Dickens's *Household Words*, No. 275, page 522.

Sometimes, however, the rainy season ceases before its time, or fails altogether—in which case the crops will assuredly perish, should there exist no means of procuring a supply from elsewhere, by aqueducts and dams, or bunds, as they are termed. The construction of works of irrigation has, from the earliest periods, occupied the attention of Indian monarchs, who spared no efforts to keep their subjects well supplied with water. It long formed a reproach to the British government of India, that, whilst the Hindoo and Mahometan rulers of Hindostan had been alike mindful to spend a portion of the taxes on works of this kind, they allowed the bunds and canals to fall into neglect and ruin.

"The want of those means of irrigation has often been fatally felt in some districts of India. A sudden and severe drought will destroy the growing crops; and when, as is unfortunately the case in some parts, there are no roads by which to convey grain from more fortunate districts, the consequences are frightful. In this way, we read that in the year eighteen hundred and thirty-three, fifty thousand persons perished in the month of September, in Lucknow—at Kanpore twelve hundred died of want—in Guntoor, two hundred and fifty thousand human beings, seventy-four thousand bullocks, a hundred and sixty thousand cows, and an incredible number of sheep and goats, died of starvation—fifty thousand people perished from the same cause in Marwa; and in the north-west provinces half a million of lives are supposed to have been lost. During that year a million and a half of human beings are believed to have perished from want of food.

"In some parts of India the monsoon rains fall heavily for a short period, and very slightly at other times, yielding a greater supply than is needed in the first instance, and too little afterwards. To meet this irregularity, and store up the too copious rains of the early monsoon, bunds were built across valleys to form artificial lakes, often of vast extent, whence the adjacent country was irrigated by means of water-courses carried frequently for many miles along the flanks of mountains, across gorges and valleys, and through the most difficult country; operations, which would have sorely puzzled our best European engineers to have accomplished without a great and ruinous outlay.

"We have been long accustomed to regard the magnificent ruins yet remaining in the prostrate land of the mighty PHARAOHS, with feelings of mingled awe and admiration, looking upon them as the crumbling types of a bygone reign of architectural and engineering greatness. Further eastward, still nearer the rising of the sun, there are, however, ruins quite as vast; monumental vestiges of former greatness fully as astounding. The remains of ancient works of irrigation in the island of Ceylon alone, are sufficient to fling into the shade the boasted labours of the old Egyptian kings, to dwarf to the flimsiest insignificance the proudest engineering works of the present rulers of India.

"Situated amidst the wildest solitudes, or in the depths of unhealthy jungle districts, these ruins have remained almost unknown to Europeans. Surrounded by stagnant swamps or dense forests and jungle, where once were fertile plains or luxurious valleys, rich with waving rice-fields, fields that in those remote ages fed a vast population, those ruined bunds are now the resort of wild elephants, buffaloes, and innumerable water-fowl. Here and there a cluster of miserable huts, termed out of mere courtesy a village, may be seen vegetating in the less overgrown corners of this great jungle-water plain, like islands in some oriental Dead Sea, but how they came there, or what their inmates do, is not easily defined.

"Of the extent of these tanks some idea may be formed from the fact of there being, at the present day, not fewer than fifteen villages within the dried-up bed of one of them. The dilapidated wall of this great artificial lake is fifteen miles in length, extending as it did, at one time, completely across the lower end of a spacious valley. Built up of huge blocks of stone strongly fixed with cement work, and covered with turf, it formed a solid barrier of one hundred feet in width at the base, shelving off to forty feet wide at the top. The magnitude of these works bear ample testimony not only to the ability of the former craftsmen of this island, but to the extent of the then population; and the resources and public spirit of the Cinghalese monarchs, who could successfully undertake works of such magnitude and utility. In the early period of the Christian era, when Britain was in a semi-barbarous state, when her nobles dwelt in rude edifices but little removed from huts, and when her navigators had not learnt to tempt the perils of an over-sea commerce, Ceylon, then known as 'the utmost Indian isle, Taprobane,' possessed cities of vast extent—as large as the present London—and housed her monarchs and priests in edifices that would astonish the architects of our modern Babylon, that would leave our proudest palaces far behind, that would need a MILTON to describe, and a MARTIN to delineate. She was also a liberal exporter of rice to distant countries. In the present day, with but a fourth of her former population, Ceylon is compelled to purchase grain from Indian producers, in consequence of the decay of her works of irrigation.

"It must not be supposed by European readers, that rice, in the larger acceptation of the word, is represented by 'the finest Carolina,' or even 'the best London Cleaned Patna.' There is no more affinity between those white artificial cereals, and the 'real, original' staple food of India and the East, than is to be found between a sponge-cake and a loaf of genuine farm-house bread. The truth is, people in this part of the world, have no conception of what good rice is like. If they had, there would not be such a lively demand for the produce of the Southern American States. But such is prejudice, that if a merchant were to introduce into any port of Great Britain, or Ireland, a cargo of the real staple of food of orientals, he would not find a purchaser for it, so inferior is it in appearance, in its colour, shape, and texture, to the better-known and tempting-looking grain of South Carolina.

"Perhaps, no greater fallacy exists, than the common belief in the poverty of the nutritive qualities of rice. That may hold good in regard to the rice consumed in this country, but certainly not if applied to the common rice of many parts of the East. A hard-working Indian labourer would not make a meal on our "Finest Carolina," if he could get it as a present: he would know that he could not do half-a-day's work on it, even though he swallowed a full Indian allowance, and that is saying a good deal: an Englishman in the West, can have no conception of the prodigious quantities of rice a working-man in the eastern tropics will dispose of at one sitting. A London alderman might well envy him his feeding capacity.

"Perhaps, it may be thought, that there is no such thing as a hard day's work in India; and that, therefore, there can be no good grounds for vouching for the nutritive properties of the grain of those countries. If so, it makes another of the rather long list of popular modern fallacies. I have seen as hard work, real bone and muscle work, done by citizens of the United Kingdom in the East, as was ever achieved in the cold West, and all upon rice and curry—not curry and rice—in which the rice has formed the real meal, and the curry has merely helped to give it a relish, as a sort of substantial KITCHENER'S Zest, or HARVEY'S Sauce. I have seen, likewise, Moormen, Malabars, and others of the Indian labouring classes perform a day's work that would terrify a London porter, or coal-whipper; or a country navvy, or ploughman; and under the direct rays of a sun, that has made a wooden platform too hot to stand on, in thin shoes, without literally dancing with pain, as I have done many a day, within six degrees of the line.

"It would be a matter of no little difficulty, and, perhaps, of doubtful interest, to tell how many varieties exist of the rice family, in eastern lands, from the whitest, most delicately-formed, table-rice of Bengal, to the bold, red, solid grain of the Madras coast, and the sickly-looking, transparent, good-for-nothing-but-starch rice of arracan. Making a rough guess at their number, there cannot be less than two hundred varieties. These may be thrown into two great, widely-different classes, viz., field rice and hill rice: the distinctive features of which are, that the former is grown in cultivated fields by the aid of water, the latter on dry hill slopes without irrigation. The one yields a rich, nutritious grain, in great abundance, the other, a thin, and husky rice, fit only for the food of cattle, or the very poorest class of natives. With this last-mentioned description of grain there is scarcely any attempt at cultivation, in a European sense of the word, nor is there any feature about it worthy of notice; so that the reader will readily excuse me for passing to the more interesting subject of the ordinary field rice of the East.

"A corn field in the ear, a hop plantation in bud, a cherry orchard in full blossom, a bean field in flower, are lovely sights to look upon; yet, I have beheld one more beautiful. A rice field half grown in age, but fully developed in the rich velvet beauty of its tropic green, bending to the passing sea-breeze, amidst a cooling bath of limpid water, with topes of cocoa-palms clustering about its banks, and here and there groves of the yellow bamboo sweeping its bosom with their feathery leaves; above, flights of gaily plumaged paroquets, or gentle-voiced doves, skimming in placid happiness across the deeply rich azure of the tropical sky, is a scene worth all the toils and privations of an eastern voyage to gaze upon.

"A more unpromising or uninviting prospect can scarcely be imagined than the same fields, when being prepared for the grain, at the usual sowing time, just as the first rains of the changing monsoon begin to fall. Saturated with water, the soil wears all the attributes of slushiness. Far as the eye can reach along the ample valley lays one dull, unbroken vista of rice-land, ankle-deep in rich alluvial mud. No cheerful hedgerows; nothing by which at, a distance, one can distinguish one field from another. Here and there a long, irregular earth-mound, crowned with rambling stones, marks the boundary-line of ABREW HICKREMA APOOHAMEY, and divides his humble forty ammomuns of rice-land from the princely domains of ADRIAN HEJEYRASINGHA SENERATANE MODLIAR.

"Heavy showers have fallen; the fat, thirsty soil has drunk deep of the welcome

down-pourings from above, and thus, whilst it is in rich unctuous humour, the serving-men of the humble APOOHAMEY, and the lordly MODLIAR, ply it liberally with potations of the buffalo-plough. It is quite as well that the stranger traveller is informed of the nature of the operation which is going on before his perplexed eyes, otherwise he would be sorely puzzled to know what it all meant: why the pair of sleepy-looking buffaloes were so patiently wading, up to their portly stomachs, in regular straight walks, through the sea of slushy quagmire, and why the persevering native followed them so closely, holding a crooked piece of stick in his hand, and urging them, occasionally, with a few oriental benedictions. On drawing near to the muddy, nude agriculturist, you perceive that the buffaloes are tied, with slight pieces of string, to the further end of a long, rambling queer-looking slip of wood, which they are dragging deliberately through the slimy ground, a few inches below the surface, and at the other end of which appears to be tied likewise, the apathetic Indian ploughman.

"It needs all the faith one can muster to believe that this actually constitutes the ploughing operation of eastern countries. You have no doubt about the man, nor the buffaloes; it is the plough that is so intensely questionable. It bears no likeness to any kind of implement—agricultural, manufacturing, or scientific—in any part of the world. Still, there is a faint, glimmering, indistinct impression that you have somewhere met with something of the sort, or that you have dreamed of something like it. A sudden light bursts upon you, and you recognize the thing,—the entire scene—man, buffaloes, and sticky plough. You have seen them represented in plates of BELZONI'S discoveries in Egypt, and in LAYARD'S remains of Nineveh. There they all are—as veritable, as formal, and as strange—as were the Egyptian and Ninevite agriculturists, I'm afraid to say how many centuries ago. It was precisely the same set of cattle, man, and plough, that sowed the corn that JOSEPH'S brethren went down from the land of Canaan for, when they heard there was corn in Egypt. It was just such culture as this, thousands of years since, that raised the ears of corn that were found entombed in the mummy's hand, by Mr. PETTIGREW, some few years ago.

"There is nothing peculiar in the Cinghalese mode of sowing their grain, further than that, like other orientals, they blend a certain portion of superstition and religious observance with every operation of their primitive agriculture. The village priest must be consulted as to the lucky day for scattering the seed; and an offering at the shrine of BUDDHA is necessary to secure the protection of his Indian godship; in addition to which, small bouquets of wild flowers, and the tender leafelts of the cocoa palm are fastened on sticks, at each corner of the newly-sown field, in order to scare away any evil spirits that might otherwise take it into their mischievous hands to blight the seed.

"In an incredibly short space of time, the rice-blades, of a lovely pale green, may be seen peeping above the slushy soil, and in a few more days, the tiny shoots will be some inches high. Then they are treated to a cold bath, from the nearest tank, bund, or river, as the case may be, the supply of water necessary to cover the field as high as the tops of the growing corn being brought to it by means of water-courses, or mud-and-stone aqueducts. In the hilly country of the interior, as before stated, these water-courses, even as now existing, and of a comparatively humble description, are marvellously made and managed. For many miles the tiny gurgling stream flows on through the wildest parts of the country; and the traveller on his horse, may ride a good day's journey without reaching the end and destination of one of those simple, but most useful aqueducts.

"In hilly country, the field paddy is often grown on steep ground, cut into narrow terraces, which rise prettily above each other, often to a considerable height. In such situations the plough, small and light though it be, cannot be used, and the loosening and turning up of the ground has to be performed by hand-labour. Weeding, by women and children, takes place whilst the rice plants are but a few inches in height; after which the growth and maturity of the corn becomes very rapid.

"The period which elapses between the sowing and the harvesting varies according to the particular kind of rice that may be under cultivation. From three to five months is the usual time; and, in this way, two harvests are secured during each year, in favourable situations, though in much of the poor light soil of the sea-board not more than one crop can be taken, and then only after manuring, or the ground must lie fallow for an entire year. I have known many fine fields, in elevated positions, where the supply of water was abundant, yield two full crops every year in succession without the aid of manure, and this they had continued to do since the earliest recollection of that universal patriarch, the oldest inhabitant."

"The harvest-home of Indian farmers is, as with us, an important operation,

though carried on in a widely different manner. Here, again, a lucky day must be found; and, when obtained, the prior cuttings of the ripe field are carefully set aside for an offering of thankfulness to BUDDHA. There is not any attempt at stacking up the corn in the straw: it is removed to the threshing-floor as fast as cut—the said threshing-floor being neither more nor less than a very dry, smooth, and hard corner of the nearest meadow. There the operation of threshing goes on in precisely the same ancient fashion as the ploughing. The cattle that, treading out, unmuzzled, the corn of the Cinghalese cultivation, in the reign of Queen VICTORIA, are employed precisely in the same manner as the cattle were during the sway of King CHEOPS of the Nile; and, for aught we know, may be lineal descendants of the same cattle. It is quite certain that the agricultural societies eastward of the Pyramids have accomplished very little in the improvement of farming implements and processes during the last few thousand years."

"When trodden out by the hoofs of cattle, the grain is winnowed from the chaff by simply letting it fall from a light shallow basket raised to some height from the ground. The wind blows the chaff away whilst the corn falls in a heap below. It is then stored in dry rooms, or buried in pits below the ground, under cover, till required. In that state it is called 'paddy,' having a rough husk, which must be removed before it becomes rice, and is fit for cooking. This removal is accomplished by simply pounding the grain in a large wooden mortar, after which it is again winnowed, and transformed into edible rice." * *

VILLAGE HORTICULTURAL SOCIETIES.

HORTICULTURAL Societies, for the exhibition of garden produce, are not of very recent origin. They have been long known and appreciated for the beneficial influences they exercise in the promotion of gardening as a science, while they tend, in an especial manner, to diffuse a taste for this pleasant and healthful pursuit amongst various classes of the community. It is only recently, however, that they have risen to the importance which they now hold among the institutions of our country—an importance such as their first originators could not have contemplated, and such as many think they are scarcely entitled to claim. For, say they, Horticultural Societies go on increasing day by day, and, although in themselves institutions of high value, there can be no doubt but that, in numerous instances, the false importance to which they have attained, is the means of diverting attention from other important means of promoting horticulture, and extending a taste for it in the various grades of society.

While, however, almost every town of any extent, from John O'Groat's to the Land's-End, has its society or societies, at the exhibitions of which the professional gardener may produce the result of his labours, we find few such for the humble cottager. *Village* Horticultural Societies, indeed, seem to have been hitherto almost entirely overlooked in the rage for their more aristocratic neighbours, the town societies. They are a class which, it is true, cannot claim any great importance on account of their direct influence in the promotion of the higher branches of gardening, or in elucidating its principles as a science; but they are calculated to exercise a very powerful influence on the social, and, indeed, we may say, intellectual, progress of the industrious orders of society: and this we conceive to be an important reason why these societies should obtain the serious attention of all who desire the progress of knowledge and of social comfort, in one of the most important orders of society—the peasant population.

It has been remarked (and will agree well with the observations of most travellers), that the external appearance of the way-side cottages of a country, indicates pretty correctly the condition of the peasant population. The miserable mud hovels of the Green Isle afford correct data from which to judge of the low standard of civilization in that unfortunate country, while the smiling cottages of England and Scotland have a happier tale to tell of the industry and social comfort of their inmates. But even a surer index than this of the progress of civilization will be found in the character of the cottage gardens. When we see the little plot neglected and overgrown with weeds—no simple flower to cheer the eye of the passing traveller, or waft its perfume on the evening gale, we may safely conclude that the cottager himself is unknown to the hand of refinement, and shares but a tithe of the enjoyments that a well-directed industry might bring within his reach. On the other hand, when we find the humble cottage-garden neatly planted with flowers and vegetables, a jasmine diffusing its balmy odours around the poor man's home, and a lively China-rose to greet him with its blushing beauty as he returns from his daily labours, we may then depend upon the occupant being intelligent and industrious, and the home itself one of comfort—provided

in an ample manner, not only with the necessaries of life, but also with a goodly share of those simple luxuries that add so much to the happiness of the humble cottager. The delightful pursuit of gardening will be thus seen to go hand in hand with social elevation.

The importance of promoting the pursuit of gardening amongst our peasant population is greater than may at first thought be supposed. It is a pleasing and healthy recreation, that can be enjoyed equally well by the humblest peasant as by the wealthy peer, and that, too, without affecting the limited income of the working-man: on the contrary, it may be made the means of bringing within his reach many a comfort that he could not otherwise possess. It is an amusement that every one can enjoy: the plants, and flowers, and fruits of the garden we have all learned to love from our earliest years, and our love for them does not languish or die, although it may be that we have lost all relish for the gayer pleasures of this busy world. More than one proud name in European literature disappeared from the bustling stage of public affairs, to seek shelter from the noisy world in the mild and peaceful shades of the garden bower.

We are happy to observe, that some of the village societies recently established in Scotland, offer prizes for the most neatly kept cottage gardens, and that the emulation of the villagers, called forth by this means, has led to marked improvement in their social habits.—*Commonwealth.*

THE CONTROVERSIALIST AND CORRESPONDENT.

THE GLASGOW COMMISSARIAT.

The *Glasgow Examiner*, in calling attention to Dr. STRANG's statistics of the social and economic condition of Glasgow, presents the following particulars as to the number of animals passing through the cattle market, and the number killed for food:

"Having disposed of the *vital* statistics, the Doctor proceeds to give us some insight into the Commissariat of the city. It seems that, during 1854, there were passed through our cattle market 36,009 oxen, 114,780 sheep, and 59,737 lambs; giving a total of 210,528, or rather more than one to every two of the inhabitants. This shows an increase over the preceding year of 1,143 oxen, and of 14,641 sheep and lambs. There were *killed*, however, not quite so many as passed through the cattle market. Of oxen, there were slain, 27,881; of calves, 2,004; of sheep, 94,027; of lambs, 44,098; of goats, 36; and of pigs, 4,633; being a total of 172,669, or nearly one to two of the entire population. Verily there is much to do yet, ere the citizens are all cured of their carnivorous propensities, and become vegetable-totalers. The only year in which the amount killed was as great as last was 1852; in which 31,238 oxen, and 48,000 lambs, were killed. In 1843 there were 28,443 oxen killed, but there were many fewer sheep and lambs. Besides the fresh meat used, it is supposed that 20,000 tons of salt meat reach by the Clyde and the railways, etc. The Doctor thinks that annually every inhabitant eats not less than 113 lb. of flesh. He values the entire butcher-meat at £1,125,000, or an amount approaching a million and a quarter. He thinks the consumption of bread cannot be under 144 millions of pounds weight. The gross cost is nearly the same as for butcher-meat—approaching a million and a quarter. Besides this, there were brought to Glasgow last year, no less then 3,367 tons of fish, valued at £94,276. There were also used 1,100 tons of cheese, and 918 tons of onions, and above one million pounds weight of fruit."

The writer in the *Examiner* does not "believe that the still-obtaining consumption of animal food is simply a remnant of savage life, a custom doomed to vanish under the light of human reason;" on the contrary, he evidently rejoices in its probable long continuance, and in the fulness of his satisfaction, exclaims: "Verily, there is much to do yet, ere the citizens are all cured of their carnivorous propensities, and become vegetable-totalers." We admit that there is much yet to be done in putting our system fairly before the public; but take encouragement from the past active and useful efforts of our Glasgow friends, that the work will be zealously and effectively prosecuted, remembering that all reforms have commenced with a small number of adherents, and that a small upper room in Jerusalem was at one time sufficient to contain all the followers of Christianity. We know what these men, with the truth in their possession, and the world against them, did, and have thus learnt what truth, zeal, and fidelity can everywhere accomplish by the same means, and cannot, therefore, entertain any fear as to the ultimate success of our movement.

COMPULSORY VACCINATION.

DEAR SIR—Is it in your power to inform me whether there really is a law in force to compel me to have my child *vaccinated?*

I am a Vegetarian of many years' standing, and I do not believe in vaccination, and I think I have sound reasons for not having a child of mine vaccinated on any account, if I can possibly avoid it.

I have an impression on my mind, that Vegetarians generally object to vaccination, and that there was a sort of opposition made by the Society, some time ago, to some compulsory Act of Parliament then in contemplation regarding vaccination.

I see, by a form the Registrar of Births and Deaths has served me with, that I am required to have my child vaccinated within three months after birth, or subject myself to a penalty of twenty shillings.

The penalty of "twenty shillings" I do not care about paying, if the law can do me no further injury than that. But I am told there is a much heavier penalty to be inflicted—a fine of £50.

Would you be so good as to inform me what you know about the matter?

I beg leave to apologize for thus troubling you, but I think you are most likely to afford me the information I require.

I am, dear sir, yours most obediently,

Grimsby. D. C. I.

We cannot pronounce upon Vegetarians being generally opposed to vaccination, but are aware that many are, as was shown by the fact of their earnest petition against the present Act, certainly in force, and making vaccination compulsory. The argument of the petition referred to was, that though vaccination may be a precautionary measure, made necessary to the meat-eating world by *previous errors of diet in consuming the flesh of animals*, and thus inducing a febrile state of the system, likely to entertain this and other diseases, it is unnecessary for the Vegetarian, who, abjuring the cause of danger, should not be made to pay the penalty considered necessary to the safety of those who bring the evil intended to be avoided upon themselves.

By the *Vaccination Extension* Bill, as newly amended, and probably now law, we perceive that the fine for non-compliance with the Act is proposed, as before, to be *One Pound* upon the first complaint, and "to be afterwards increased at the discretion of the justices imposing the penalty," which, in case of repeated complaints for non-compliance with the Act in respect of the same child, cannot, however, "in the whole amount of such penalty," exceed "*Five Pounds.*"

ERRONEOUS QUOTATIONS.

Sir—Your May number contains a report of a lecture at Birmingham, in which the lecturer professes to give an extract from an article in the *Westminster Review.*

On turning to the *Review*, however, I found that the quotation as presented differs considerably from the original article, being composed of detached sentences and clauses, ingeniously fitted together and interspersed with matter from another article of earlier date, so as to convey the impression to those hearing the lecture, or reading the report, that the paper in the *Review* is pro-Vegetarian in its tendency, instead of, as is the fact, being a piece of free and impartial criticism on Vegetarianism in connection with other *isms* of the day.

I have ventured to call your attention to this way of treating the able article in question, having no doubt you will agree with me that it is unfair, as essentially altering its character; and thinking, at the same time, that you might see it well to offer some hints to your correspondents on the loose and inaccurate way in which quotations are too frequently made.

Allow me to add, that I am no captious opponent of the Vegetarian system, but that it is an earnest desire to guard against anything tending to mar its beauty and truthfulness, in the way of presenting it to public attention, that leads me to trouble you with this communication.

Yours respectfully,

Q.

Some parts of the lecture referred to* are certainly open to objection, and in the report supplied, difficulty was experienced in separating the original from the extracted matter largely composing the lecture.

The instance in question, certainly affords a suitable opportunity to advise our correspondents, and especially those who supply reports of meetings or lectures, to be particular in the marking of extracted matter introduced, which ought, at all times, to bear the signs of quotation. Again, we would throw out the hint, that it is not proper to throw into italics passages of a quotation on which special stress is laid by the commentator, unless such passages have previously been presented in the same article in their original form. Otherwise, an author is made to say what he has not said, or the reader is at least left in doubt as to the original quotations. We have to express our regret that the matter calling forth these remarks was not checked earlier, and presented in a form more suited to the nature of the communication, from one of those seasons of pressure as to time, which all who provide for the public press have more or less to encounter.

INQUIRIES AS TO DIET.

Dear Sir—Imbued with a deep sense of regard for my health, I am anxious to conform to such a system of diet as will best sustain the constitution, and preserve it from disease. If I had been a subscriber to the *Vegetarian Messenger* for some time, you might be surprised at my asking you, what kind of diet would be best for my health and constitution, but when I inform you I have only just commenced, you may condescend to answer my question, which I can assure you is put through pure motives.

I have for the last two years subsisted entirely on oatmeal porridge for breakfast and supper, and coffee and bread and butter to dinner and tea; this, you will observe, is a singular mode of diet, but I am convinced that it does not support me in the manner required. I am sixteen years of age, and am naturally of a strong constitution; I say this merely because I think it may be necessary, as your advice may be different

* *Supplement*, vol. vi, pp. 23—29.

from what it would be had I been a grown person: I am also very thin.

By advising me as to what diet would be best, you will do me a favour which I cannot forget.

I remain, yours, etc.,

Huddersfield. H.

We recommend our young adherent to abandon his *coffee dinners!* and getting the *Penny Cookery*, if he cannot afford to purchase the *Vegetarian Cookery*, get some of the good soups, and other dishes there described. Common cookery is, with a measure of intelligence, all that is required, and vigorous growth will be amply secured, the habits being good in other respects. We have spoken of soups, which are easily prepared, abundantly nutritious, of very little trouble (one preparation being sufficient, with simple heating afresh, for several days), and still it is lamentable how little our friends seem to know or understand this. With the barley and bread soups, or the peas and barley, (not to mention numerous other kinds) and bread, with vegetables and a pudding, a dinner is had which puts the "flush of comfort" on the cheek; and where other preparations are added, no one need say, "How shall I live this new way?" The fact is, this is *the old* way of living, and the other a merely temporary and mistaken practice, to disappear before a higher state of civilization, departure from which now is only made difficult by the force of custom.

SATISFACTORY EXPERIMENTS.

SIR—I am wishful to bear my testimony in behalf of the advantage of Vegetarian habits of diet, for the benefit of the truth, and of others who may see this, and especially for the benefit of working men.

I am an operative shoemaker employed by one of the first shops in London, and am in the habit of sitting at my employment from twelve to fourteen hours a-day. About six months ago I had the pleasure of hearing a lecture, given by Mr. J. BORMOND, in London. I then adopted the Vegetarian practice, and resolved to try it well, having great faith in the truths uttered by the lecturer. The experiment is, I am happy to say, completely satisfactory; I am now in better health, more cheerful in spirits, and able to do more work with less fatigue.

I may mention here, that at first I was subject to a feeling of drowsiness whilst at my work, and this I continued to experience for a few weeks, at intervals, but it has now subsided, and I am quite well, and completely satisfied with the choice I have made.

I have been a teetotaler for many years, and as such, and also as a Vegetarian, I may say, with all proper feeling, that I will yield to no man in the trade for the quantity of work done by me, and the character of the shop for which I work will speak as to the quality of that work.

Allow me to add, that through the instrumentality of Mr. BORMOND, I am a constant reader of the *Messenger*, and feel thankful both for the benefit I have derived from the practice, and the instruction I have received.

London. S. W.

P.S. It is my intention to make my Declaration, and thus connect myself with the Society as early as convenient.

DEAR SIR — MRS. BOLTON of Dorington wishes me to inform you that she has derived considerable advantage by the adoption of the Vegetarian system of diet. She has been a Vegetarian now twelve months, previous to which time she was severely troubled with several nervous affections, and determination of blood to the head. Very soon after she had discontinued eating flesh-meat these symptoms vanished, and she is now in the full enjoyment of perfect health, which she attributes entirely to her disuse of *the flesh of animals as food.*

If you think the above worth insertion in the *Messenger*, you are at liberty to make use of it.

I am, dear sir, yours fraternally,

Grimsby. D. C. J.

SIR—Allow me to state, through the pages of your valued and instructive journal, that about six months ago I was induced to adopt the Vegetarian practice of diet, on hearing some lectures given by MR. BORMOND in London. In my experience, I am happy to say I have found all he stated to be true, I am better in health, more independent, because my wants are fewer, and my diet better and cheaper. I am an operative shoe-maker and I find that I can do any amount of work without fatigue. I may add, that I can now do with much less sleep than when following the mixed diet practice.

If this can be made of use in drawing attention to this simple yet valuable principle, I shall be glad. I rejoice in my new habits more and more. I am, Sir,

London. Y. T.

JOINING THE SOCIETY.

DEAR SIR—I have received your kind proposals, and I am happy to say they meet with my approval, and that I shall feel it an honour to join such a Society as the Vegetraian, for I think there is no other Society that has the cause of humanity so much at heart, or so much founded on Bible principles.

Although I have only been a practical Vegetarian eight months, I have been one in principle for three or four years, but was afraid of being laughed at if I carried out my convictions. I have, however, since found out that he is not a man who is afraid to do right because short-sighted people laugh at him, since true greatness of soul and heart is shown in carying out that which we believe to be right between GOD and our own conscience.

I now feel that the earth is full of fruits for man and beast, and even feel thankful that they have been provided by the bountiful hand of GOD, but never thought of these things when, like the wolf, I devoured flesh and blood. As

to the effect of my practice upon me physically, I may say that I feel lighter in body and mind; for, under the old system, I was troubled with indigestion and a heaviness that I never feel now.

I have been a cold water drinker three years, and drink no tea or coffee, nothing but cold water, and I have found so much benefit from this, and living on Vegetarian food, that I would not change my practice for all the flesh and blood in the earth.

I beg to enclose twelve stamps, and to request you to make declaration of my membership as soon as you can, for then I shall feel that I belong to a Society that, more than any, is trying to carry out the cause of humanity and civilization. Yours respectfully,

Wrawby. W. G.

THE VEGETARIAN TREASURY.

LITTLE CHILDREN.

I am fond of children—I think them the poetry of the world, the fresh flowers of our hearths and homes, little conjurors, with their "natural magic," evoking by their spells what delights and enriches all ranks, and equalises the different classes of society. Often as they bring with them anxieties and cares, and live to occasion sorrow and grief, we should get on very badly without them. Only think, if there was never anything anywhere to be seen but great grown-up men and women! How should we long for the sight of a little child! Every infant comes into the world like a delegated prophet, the harbinger and herald of good tidings, whose office it is "to turn the hearts of the fathers of the children," and to draw "the disobedient to the wisdom of the just." A child softens and purifies the heart, warming and melting it by its gentle presence; it enriches the soul by new feelings, and awakens within it what is favourable to virtue. It is a beam of light, a fountain of love, a teacher whose lessons few can resist. Infants recall us from much that engenders and encourages selfishness, that freezes the affections, roughens the manners, indurates the heart; they brighten the home, deepen love, invigorate exertion, infuse courage, and vivify and sustain the charities of life. It would be a terrible world, I do think, if it was not embellished by little children.—Binney.

A USEFUL HINT TO THE CORPULENT.

Whilst pigs are growing, they are permitted the use of a yard, but when it is desired to fatten them, they are confined to a sty. This confinement is to prevent any waste of matter in the production of motion. Some even confine the pigs in sties so narrow that they are unable to turn, and as dark as possible, in order to induce them to sleep. Most farmers are aware of the fact that young calves, sheep, and pigs fatten more quickly in the dark than in the light. The explanation of this fact is simply this, that they pass more of their time in sleep. Sleep is that portion of the life of an animal when the principal growth of its body takes place. In sleep all the voluntary motions cease; vitality, therefore, now increases the mass of the body, as its force is not expended in producing motion. It is for this reason that we like those lethargic pigs which stagger to the trough in a lazy way, and sleep as soon as they have finished eating. Very little matter being expended in motion, they rapidly increase in size. The phlegmatic Chinese or Neapolitan pig fattens quickly, whilst the unimproved, long-legged Irish pig, which gallops about at such an extraordinary rate, expends all its food in the production of force,* and does not grow rapidly.—Dr. Lyon Playfair,

THE BOATMEN OF THE VOLGA.

Now, for the first time, we examined with attention the appearance of our crew; and a wild, piratical-looking set the majority of them were. Bushy whiskers, beards, and moustaches, almost concealed their grim visages, while the hair, worn long, was cut with mathematical precision in a line with the chin. On their heads were caps of fur or sheep skin; a shirt and a pair of trousers of cotton, with the bottoms of the latter confined by coarse bandages, in the place of stockings; and the feet encased in laptyi, a kind of shoe, made of matting. A large sheepskin coat, used at night or in cold weather, in addition to these, constituted their entire wardrobe. There was no great expenditure of time in preparing their breakfast. A large wooden bowl being dipped into the river, some jet-black bread, broken into pieces, was thrown into the water it contained, and a little salt having been sprinkled over, each in turn helped himself, with a wooden spoon, to a morsel of the contents. Scanty as was this repast, they did not forget to cross themselves, and bow many times, while uttering a short prayer or thanksgiving before commencing the frugal meal, concluding it also with the same ceremony. Their dinner and supper consisted

* Dr. Drury, the physician to the private lunatic asylum in Glasgow, informed me that very violent patients eat an enormous quantity of food, and yet never become fat; while low, lethargic patients (when they are not melancholic) have great tendency to become so. In the first case, the violent muscular exertions of the unhappy patient exhaust the food which they consume; in the latter case, it produces increase of size, from not being expended in the production of force.

of the like simple fare, and was only occasionally varied by eating the bread and salt dry, and sipping the water alone with their spoons, each adhering to his turn with the same regularity. When we afterwards gave them apples and cucumbers, of which the lower orders in Russia are all passionately fond, they quite luxuriated, enjoying the treat much more than any alderman ever did the greenest fat of the most corpulent turtle. —SCOTT'S *Baltic, Black Sea, and Crimea.*

CRUELTIES IN THE PREPARATION OF ANIMALS FOR FOOD.

Many cruel practices are resorted to in the slaughter and preparation of the bodies of animals for use as food, which are unthought of, and perhaps unsuspected, by those who afterwards partake of their flesh at the table.

Our attention has been recently directed to an instance of this kind, in the abominable practice of plucking the feathers from living poultry, because it is supposed that fowls stripped when living are less liable to have their skins torn in the operation. We feel grateful that our practice of diet effectually secures us from any participation in these attrocities, and much fear that nothing short of the falling-off of the demand for flesh as food will effectually put an end to this and similar barbarities.

The facts of the case referred to are detailed in a letter to the Editor of the *North British Daily Mail*, of June 14th, under the heading of "Revolting Treatment of Fowls." The writer was in Glasgow, and in the search for some Polish fowl, was directed to the Bazaar, a public market near the Candleriggs. "Stopping at the first poulterer's," says he, "I saw two persons engaged in plucking fowls. When answering my questions, they desisted from their employment for a moment, when, to my astonishment and horror, the poor animal that the man was holding between his knees writhed up in agony. It was entirely stripped of its feathers, except a few about its head and points of its wings. The man, as he spoke, tried to cover it with his hand, but could not keep down its convulsive movements. The woman, who sat opposite, was plucking a duck. If alive, it was past struggling, so that I could not know whether it likewise was living; but I saw, what I since remarked in other poultry prepared for the table in Scotland, that it was not bled, but must have been deprived of life by strangulation, or some such means. I left the stall in haste, and went into another shop in the same Bazaar, where I inquired if it was the custom to pluck living fowls, stating what I had seen. The person answered that she had before heard that it was done, though the poulterers denied it; but that it was supposed that fowls stripped when living, were less liable to have their skins torn in the operation." . . . .

"I think it is the duty of all Christians to stem, as far as possible, the torrent of brutality and cruelty that overwhelms the inferior animals, very much through the ignorance of how such matters are managed. If fine ladies, and fastidious gentlemen, could see the misery that most animals that call them master, have to suffer from the horrid cruelties inflicted on them by carcless, ignorant, cruel, ill-tempered, or drunken deputies, I think they must be startled into more attention to these matters. They would be paid by safety from many mysterious losses of valuable cows, horses, dogs, etc., etc., and also by the affection, unchangeable and sincere, of these poor creatures, whose lives and comforts are trusted to our care by their great Creator."

We agree with the writer in the above closing remarks, that many of these cruelties are tolerated only "through the ignorance of how such matters are managed," and therefore cannot but rejoice in every attempt to direct attention to their existence; though, as above intimated, we do not think this alone will bring about a better state of things, but that, so long as animals are consumed as food, will there be little scruple to take their lives in those ways, and carry out such processes in preparing them for the table, as shall be found most convenient to the operators, irrespective of the sufferings of the unoffending creatures "whose lives and comforts are trusted to our care by their great Creator."—H. W.

THE ART OF HEALTH.

"Walking is the best possible exercise. Habituate yourself to walk very far. The Europeans value themselves on having subdued the horse to the use of man; but I doubt whether we have not lost more than we have gained by this animal—for no one thing has occasioned so much degeneracy of the human body. An Indian goes on foot nearly as far in a day as an enfeebled white does on his horse, and will tire the best horses."

CONSUMPTION OF MEAT IN LONDON.

Few people have any idea of the vast consumption of the metropolis. From information obtained from official sources, Mr. ORMANDY finds that there were brought into London in 1854, by railways and steamboats and by the common roads, 301,322 oxen 1,634,034 sheep, 92,559 calves, and 169,345 pigs, or a total of 2,197,260 animals. These he estimates to represent 349,438,848 lb. of meat, as slaughtered in London, and to this

must be added the quantity brought in by the different railroads and steamboat companies, dead, of which there were 95,817,762 lb., which makes a grand total of 445,256,610 lb. as the actual annual consumption. Calculating the above at 6½d. per lb., the value of the meat consumed last year in London was £12,059,000; and, taking the population at 2,362,000, the average consumption of each person was 188⅝ lb. valued at £5 2s. 2d. Mr. Ormandy, in his report for the year 1850, calculated the then consumption of each person at 180 lb. so that in four years it has increased 8⅝ lb.—*Manchester Examiner and Times, April* 25, 1855.

"WHY! HOW IN THE WORLD DO YOU LIVE?"

"Why, how in the world do you live!—you say you eat no meat or grease!—how is it possible for you to live? I would starve without meat; and it must be wretchedly poor living without grease! How do you cook, or do you eat your vegetables raw? Bless me! I should die under such miserably poor fare!" Of course, with becoming humility, and a due respect for the flesh-fed parochial powers that be, we are forced to acknowledge that we have adopted, from a conviction of its being more in harmony with constitutional instincts, with adaptation and the laws of God,—somewhat the plan of many of the Patriarchs and Prophets, and wise men of olden times, of using for a diet, fruits and farinaceous seeds and roots—either partaking of them raw, or cooking them with or without water, and serving them up in the plainest manner. "Why! It is not possible! What! cook only with water, and have no *seasoning!* it must be a horrible kind of diet! I don't see how them old fellows could have stood it, but I reckon they knew no better, and lived up to the best lights they had. And you say the laws of God are in favour of such a poor way of living? Why, the Bible does not forbid meat-eating, and I am sure our preacher, and all the preachers and elders too, eat meat and grease too, and a plenty of it; drink tea and coffee; and love pickles and preserves; and can eat as many good things, and smoke as many cigars, as anybody; and if the preachers don't know about the laws of God, and what's best for us to eat, and drink, and smoke, we should like to know who does? You are a little fanatical, and carry the matter too far. Now we will agree there is, in general, too much meat eaten; and perhaps it would be best for all of us, if we were to eat less, but to give it up entirely is out of the question. What in the world would we all live on? and, besides, what would become of the hogs? So don't think of trying to cram any such notions upon us, for our fathers ate meat, and taught us to eat it; it is good, and we like it, and would rather die than give it up." All of this *forcible argument*, as it is considered, against Vegetarianism, we will for the present dispose of, by saying that, as far as our observation has extended, much the larger number of the preachers and of the elders, know a great deal less about the laws of God than of the contents of the larder; and that nine-tenths of the Christians of the present day, think that the way to heaven lies directly through the meat-house, the pantry, and the dairy, simply because they always see their leaders going that way. In charity, therefore, we refer them all to the perusal of the *American Vegetarian and Health Journal*, that the savoury cloud of animalism may be dispersed from the vision, and they may be enabled to see the truth as it is in Vegetarianism.—Extracted from an Article by A. W. Scales, in the *American Vegetarian.*

A NOVEL TEMPERANCE SOCIETY.

The Rev. James Martineau, at the meeting of the Domestic Mission Society, on Thursday evening, described the operation of a new Temperance Society, which has been established in Germany, and the object of which is, not to apply the principles of temperance merely to the beverages in which its members indulge, but to their ordinary habits and daily life; in fact, to make them temperate in eating, sleeping, social indulgencies of all kinds, domestic furniture, and entertainments. A tariff, regulating diet and other matters, is published, which the members bind themselves faithfully to adhere to; and at the same time pledge themselves to devote the surplus which accrues from the course of "moderation in all things," which is prescribed by the Society, to the support of religious and charitable institutions. The Rev. Gentleman mentioned the subject to show that, by the adoption of a similar plan here, institutions like the Domestic Mission might gain an increased measure of support, while those who adopted these principles of self-denial and temperance, would gain an equivalent advantage.—*Liverpool Times.*

WILD ANIMALS IN CONFINEMENT.

Were it not that custom reconciles us to every thing, a Christian community would surely be shocked by the report, and still more by the sight, of the sacrifice of innocent and helpless creatures — pigeons and rabbits, for instance — to the horrible instincts of snakes, who will not eat anything but what is alive. An account was recently given of a night-visit to the place of confinement of one of these disgusting reptiles, in which the evident horror of their intended victims, confined in the same cages,

was distinctly mentioned. The gratification of mere curiosity does not justify the infliction of such torture on the lower animals. Surely, the sight of a stuffed boa-constrictor ought to content a reasonable curiosity. Imagine what would be felt if a child were subjected to such a fate, or what could be answered if the present victims could tell their agonies, as well as feel them! BYRON speaks of the barbarians who, in the wantonness of power, were "butchered to make a Roman holiday"; and, verily, the horrors exhibited in our public gardens and menageries, are somewhat akin to the fights of gladiators; it is the infliction of misery for mere sport. With reference also to lions, tigers, and other ferocious animals kept in cages—if retained at all, the space allotted them ought to be much larger than it is, so as to allow them full room for healthful exercise. At present, they must be wretched; and, considering also the quantity of food they consume, which might be converted to useful purposes—though this is taking a lower view of the matter—it is at least desirable that the number should be much smaller, and a much greater space allowed them to exhibit their natural vivacity. These remarks do not, of course, apply to fowls, and other animals, who are allowed a sufficient share of liberty to exist in comfort, and to whom it is not necessary to sacrifice the existence of other creatures.—OGDEN'S *Friendly Observer*.

[We entirely agree in reprobating the practice of placing live rabbits and other creatures within the cages of boa-constrictors. A recollection of a poor little rabbit, cowering in the corner of one of these cages, as if aware of its approaching fate, has haunted us for years. No purpose of science can be answered by this constantly recurring barbarity. Zoological Societies should be careful not to run any risk of counteracting by such spectacles the elevated feelings they are so well calculated to foster. —ED. C. E. J.]—CHAMBERS'S *Edinburgh Journal*, No. 433, New Series, p. 256.

A SCRAP FOR PORK-EATERS.

The wife of one of the lowest class of horse-dealers was lately complaining to me of the loss her husband would sustain, by a diseased horse which he had turned out upon a piece of grass. A donkey was chosen to be his companion, who died in consequence of such companionship, and the poor horse has dwindled away almost to a skeleton.

The horse-dealer (who, by the bye, is also the keeper of a low beer shop, harbouring immoral characters) in some degree to recover his loss of a ton of hay, which he had calculated the meadow might have yielded had he left the grass to grow, and also the value of the horse and donkey, resolved to purchase a few hungry pigs, and kill his poor starved diseased horse, and cut it up for their food, as he is persuaded that "growing pigs do well on flesh." This practice, if known to be generally adopted, (and who can deny that butchers and others, who use all sorts of offal for feeding pigs, are not very scrupulous as to what they employ for this purpose?) would be a powerful inducement to many to join the ranks of the Vegetarians, by inducing them to have nothing further to do with these *unclean* animals.—R.

The practice of feeding swine on the flesh of deceased animals and the garbage of animals slaughtered for the table, is by no means uncommon. It has come to our knowledge that this is extensively carried on in the town of Leeds, and that a large slaughtering establishment regularly uses the blood and offal of animals they kill by boiling these in large quantities to provide food for the numerous pigs, in connection with the establishment, and which they devour with the greatest avidity. A person who visited this place in company with three others, describes it as filthy in the extreme, and that the stench was so overpowering that he did not recover from its sickening effects, for some hours. Two of those accompanying him were unable to eat flesh-meat for more than a week after, and we believe our informant still abstains from it, though it is now nearly twelve months since his visit to this disgusting place.

DANGER OF THE PRESENT PERIOD.

The danger of our present period of transition is, that theory should expect too much, and that practice should do too little, in the amelioration of the condition of the people.—*London Journal.*

THE FLOWERS ARE IN THE FIELDS AGAIN.

The flowers are in the fields again,
  The sunlight's on the grass,
The hawthorn's bloom flings a perfume
  To greet us as we pass;
It is the time of birds and flowers,
  Of blue and sunny skies,
And gives this changeful world of ours
  A glimpse of Paradise.

The flowers are in the fields again,
  And clouds and storms have pass'd,
They've given way to brighter days,
  And joy is ours at last;
And so 'twill be through life's career,
  In sorrow, gloom, and pain,
The sun is ever shining near,
  And flowers will come again.

Family Herald.

APPROACHING VEGETARIAN FESTIVALS.

As will be observed from our previous announcements, a Vegetarian Festival is looked forward to in Glasgow, on the occasion of the Anniversary of the Association, the period, though not the precise day, being fixed for the close of September.

We are happy to see our friends thus early preparing for an event of much interest to themselves and numerous inquirers of all classes, many of whom have long since overcome the first impression of the "*strangeness*" of the Vegetarian system, and are now looking on with their various measures of interest to the practice recommended. The teaching and discussion of principles affecting the soundest practice of diet, are, doubtless, all interesting; but when the principles inculcated have their accompaniments of practical illustration in the shape of some inviting entertainment, the effect cannot but be the more successful, and thus, as we have always found, the most rapid conversion to Vegetarianism is in *eating one's way* into the system, concurrently with an intelligent observation of its principles and arguments. Like our Manchester friends, with whom rests the merit of first destroying the prejudice that the Vegetarian practice of diet was one of self-denial, if not of starvation, the Glasgow Association intend to preface their arguments in favour of our system by a banquet or soirée, such as did them so much honour, and gave so much pleasure to the public, at the close of their last year's important labours.

Birmingham, we are informed, is likewise commencing the arrangements which are to result in a large Vegetarian festival during the month succeeding the one in Glasgow, and should the growing interest in the subject be sustained, and the arrangements be made commensurate with it, it is probable that this festival of the Birmingham Association will be on the largest scale, and assemble more guests than have been brought together on any previous occasion in the history of our movement. The limit to these entertainments elsewhere, is generally prescribed by the size of the hall where they are held; but Birmingham, it is well known, in the capacity of its Town Hall, offers an area greater than most places of public meeting, and to see this filled by a company of the Vegetarian adherents and friendly inquirers of this busy town, is no more than may be realized, and is, we are informed, quite within the arrangements contemplated.

Our object in the early notice of these approaching festivals, is to keep them before the minds of our readers, in order that as large an attendance of our friends from a distance as possible may be secured, and advantage taken of these occasions, by the arrangement of business and pleasure engagements, as much as possible, to secure the realization of the Vegetarian *spirit* of our large meetings, which has no doubt very much contributed to the popularity and healthy progress of our movement hitherto.

THE BANANA.

You see the banana-tree—a tree of low growth, with a palm-like crown, not much above your head in height. The stem shoots up straight, surrounded by leaves, which fall off as the tree increases in height, and which leaves it somewhat rugged, and with rather a withered appearance. When the tree has attained the height of four or five ells [about seventeen feet], it ceases to grow, but unfolds and expands a crown of broad light-green leaves, as soft as velvet, and from two to four ells long, and which bend and are swayed gracefully by the wind. The wind, however, is not quite gracious to them, but slits the leaves on each side of the strong leaf-fibre into many parts, so that it often looks tattered, but still preserves, even amidst its tatters, its soft grace and its beautiful movement. From amid the crown of leaves, shoots forth a bud upon a stock, and resembling a large green flower-bud. This shoots up rapidly, and becomes as rapidly too heavy for its stalk, which bends under its weight. The bud now bends down to the stem, and grows probably as large as a cocoa-nut, its form being that of a rose-bud, and of a dark-violet colour. I saw upon almost all banana trees, even those

which bore rich clusters of ripe fruit, this immense violet-coloured bud hanging, and was not a little curious to know all about it. And now *you* shall know. One of the outer leaves or envelopments of the bud loosens itself, or opens itself gently at the top, and you now perceive that its innermost side glows with the most resplendent vermilion red; and within its depth you see peeping forth, closely laid together, side by side, six or seven little light yellow figures, not unlike little chickens, and very like the woolly seed-vessels in the single peony flower.

The leaf encasements open more and more to the light and the air, and those little light yellow fruit chickens peep forth more and more. By degrees the leaf, with its little family, separates itself altogether from the body, and a length of bare stem grows between them. The little chickens now gape with pale yellow flower beaks, and put out their tongues (they are of the didynamia order), to drink in the sun and the air; but still the beautiful leaf bends itself over their heads like a screen—like a protecting wing—like a shadowy roof. The sun would, as yet, be too hot for the little ones. But they grow more and more. They begin to develope themselves, to plump out their breasts, and to raise their heads more and more. They will become independent; they will see the sun; they need no longer the old leaf. The leaf now disengages itself—the beautiful maternal leaf — and falls to the earth.

I have frequently seen these leaf-screens lying on the ground beneath the tree, and taken them up, and contemplated them with admiration, not only for the part they act, but for their rare beauty and the clearness of the crimson colour of their inner side. One might say, that a warm drop of blood from a young mother's heart had infused itself there.

The young chickens plume themselves now proudly, and with projecting breasts, and beautiful curved backs, and beaks raised aloft, range themselves, garland-like, around the stem: and thus, in about two weeks' time, they ripen into delicious bananas, and are cut off in bunches.

The whole of that dark purple-tinted bud-head is a thick cluster of such leaf-envelopes, each enclosing such an offspring. Thus releases itself one leaf after another, and falls off; thus grows to maturity one cluster after another until the thick stalk is as full as it can hold of their garlands; but nevertheless, there always remains a good deal of the bud-head which is never able to develope the whole of its internal wealth during the year in which the banana-tree lives; for it lives and bears fruit only one year, and then dies. But before this happens, it has given life to a large family of young descendants, who grow up at its feet, and the eldest of which are ready to blossom and bear fruit when the mother-tree dies. One can scarcely imagine anything prettier or more perfect than these young descendants, the banana children; they are the perfect image, in miniature, of the mother tree, but the wind has no power upon their young leaves; they stand under the mother-tree in paradisaical peace and beauty.

It has been attempted to transplant the banana tree into the southern portion of North America, where so many trees from foreign climes flourish: but the banana-tree will not flourish there; its fruit will not ripen; it requires a more equal, more delicious warmth; it will not grow without the paradisaical life of the tropics.

Roasted banana is as common a dish at the breakfast of the Creoles as bread and coffee; but I like it only in its natural state.

Such is the history of the banana-tree—musa paradisaica — as it is called in the Tropical Flora; and of a certainty it was at home in the first Paradise, where all was good.—Miss Bremer's *Homes in the New World.*

THE CONTROVERSIALIST AND CORRESPONDENT.

THE DARWEN DISCUSSION.

Since our last, the discussion carried on in the *Blackburn Weekly Times*, has been concluded by the further insertion of three letters. Having already reproduced the discussion in our pages, we should regret that we cannot give its conclusion, if any *arguments* were used at all useful to the reader; but the further attempt at assailing the Vegetarian practice by "W. G. B." having sunk to a low personal character, without embracing any thing beyond references or assertions which the commonest apprehension in watching the discussion will discover to be false or mistaken, we should have to apologize to our readers for the language appearing in our pages, in giving insertion to it.

It is much to be regretted, that inconsiderate attempts should be made to discuss questions which the aspirant to notice knows neither practically nor in theory; and the more so where there is an incapacity to discern when the attempted argument has been refuted, and the question is drawn to a narrower issue. Such instances, however, frequently occur, and our readers, we trust, will in some measure have benefited by the

exhibition recently presented to their attention, in which the disadvantages of not knowing the subject entered upon are amply demonstrated.

A VEGETARIAN TOUR.

DEAR SIR—In times to come the Vegetarian Anniversary Meetings will be looked back to as the commencement of a great and beneficial change in society. The principles which we advocate are necessary to give a practical tendency to that spirit of philanthropy which so many minds are now struggling to raise up against the influences which make humanity suffer so much misery. Our chairman, JAMES SIMPSON, Esq., in opening the meeting, observed how few of the workers in any great cause continued an enthusiastic advocacy for a period of seven years. Facts are stubborn things, and it requires a firm resolution to act against the custom of all around us; and a still stronger mind to attempt to overthrow custom. "Circumstance is, in most instances, too strong for spirit. We all fling ourselves into life with the conviction that an athletic soul may mould all things as it wills; but sooner or later we find we have flung ourselves against a rock which sends us backward, staggered and bleeding." With GOD'S help, and in a good cause, there are some who will continue to batter the walls of custom, and wield the weapons of truth, undaunted by the discomfiture of some of their fellows. If Vegeterians lead the forlorn hope, the greater is the honour and glory of the undertaking.

With these preliminary remarks, I send you an account of my travels, in as far as I consider them interesting to those who hold our principles. I left London on the 25th July, and visited Hartwell, near Aylesbury, where there was a Temperance Festival. The day was fine, and a large number of persons visited the park. In a village so rural, and amid such a rich and highly cultivated country, I certainly expected to find abundance of fruit; in this I was disappointed—there were no fruit stalls. In the first class stall I found fruit pies on the table, with large joints of flesh, and also some strawberries, which, however, came from Isleworth. The conclusion I drew from this was the general corruption of taste. Notwithstanding the notice not to smoke, numerous individuals were seen with pipes and cigars, which we protested against when opportunity offered. There was, however, a very respectable audience to hear the Temperance speakers, and in the evening several of the gentry of the neighbourhood came to hear Mr. GOUGH. Mr. W. HORSELL had a book stall for various works on Temperance and Vegetarianism, which attracted some attention. Thursday was a very wet day, and on Friday, at the suggestion of Mr. HORSELL, Dr. LEE gave a treat to the men who had been engaged on the premises, and there were some interesting speeches on Temperance, Vegetarianism, and anti-tobacco. On Thursday I was not present, having attended the Vegetarian Banquet, which, being fully reported, I need only say that I, like all present, was much gratified by the spirit displayed in the management of the whole affair, and wished that our *fête* could have been held in Drury Lane Theatre, and the nobility and gentry lookers on.

The following day, the pic-nic to Alderley heights gave us another opportunity of rejoicing in the gifts of nature. Looking down upon the fertile valley, and around on the choice spirits of our movement, as we enjoyed the beautiful fruits, we could feel with the poet SHELLEY,

"How sweet a scene will earth become
Of happy spirits the pure dwelling place,
When man, with changeless nature coalescing,
Will undertake regeneration's work."

After these proceedings a friend and myself determined on a trip to the lakes. We had some discussion in the carriage arising out of the smoking propensities of one man whom we stopped. In answer to a question why I abstained from animal food, I said, because I wish to live and to enjoy life. All pretend to have this end and aim, yet the majority, by their foolish habits, are suicides. We saw by this party's conduct, and his admissions, that on holiday occasions the treat was an extra allowance of gin, tobacco, and edibles. On arriving at Kendal, we called on a brother Vegetarian, whom we at once recognized as an intelligent and benevolent man, and under his guidance we found a comfortable lodging at Windermere, at Mr. LEIGHTON'S.

I need not describe the beauties of the Lake scenery. They must be seen to be felt. Our first day's walk was about 30 miles, which we accomplished without being much tired. On this jaunt we visited Esthwaite water and Coniston water. At Hawkeshead we were agreeably surprised to find a public garden where all sorts of fruit are grown. My friend and I are believers in fruit and farinacea, and we had a most luxurious feast, seasoned by a good appetite, on oatmeal cake and strawberries. In commending our practice to Mr. BAISBROWN, the gardener, we found him very intelligent and unprejudiced. Seated under a rustic summer-house, with our table set out with fruits, the lines of GOLDSMITH occurred to me, which I quoted:

"No flocks that range the valley free,
To slaughter we condemn;
Taught by that power which pities us,
We learn to pity them.
For us the garden's fertile soil
Its guiltless food doth bring;
Fresh herbs and fruits our tables spread,
Our water's from the spring."

And beautiful water it was, altogether a repast much more fit for princes than the carcasses of animals mixed up in various forms. In none of the guide books do we find this rational and beautiful resort mentioned, while all the inns are praised. Miss MARTINEAU, in her popular guide, dwells on the luxury of eating the fish caught out of the lakes, and says nothing of these gardens, of which we found three, the other two being one at Ambleside and one on Lake Windermere, opposite Bowness. The idea of a lady rejoicing in the fish being laid before her just deprived of their lives, and the enjoyment

of the waters in which they existed, is to us monstrous; but it shows the extent to which custom carries mankind; they suffer for their false taste, as POPE says, in his *Essay on Man*—

"Who foe to nature hears the general groan,
Murders their species, and betrays his own;
But just disease to luxury succeeds,
And every death its own avenger breeds."

Our second day we walked twenty miles, and went on the lake in the steamer, Our walk extended round the lakes of Rydale and Grasmere, and we visited the tomb of WORDSWORTH. I have often thought that with WORDSWORTH'S sentiments on frugality, if the truths of Vegetarianism had been presented to him, he would have adopted them. Before I knew how far his principles could be carried, I was struck with the beauty of this prayer, which in some measure contributed to draw my mind towards our principles.

"Dread Power,
Whose gracious favour is the primal source
Of all inspiration, may my life express the image
Of better times; more simple manners and more wise desires,
Nurse my heart in genuine freedom, all pure thoughts be with me,
So shall thy unfailing love guide, support, and cheer me even to the end."

The next day was wet, and we called on Mr. HUDSON, of the Hydropathic Establishment, which is beautifully situated about a mile from Windermere station, a most delightful place for an invalid to recruit. We also called on an old farmer named ROGER BARRON, who is in his ninety-fourth year, and yet able to move about. Some people may quote his habits as a cause of his great age; but, though moderate, he has not abstained from the ordinary food and drinks, and we should say that if he had lived according to the laws of health, he might have been hale and strong. He has been deaf for years, and though now able to move about, is very infirm. With the fine air and exercise which many enjoy in this country we should see many long-lived men but the bad habits of the rest of the world are spread through the district; a bit of genuine bread is not to be obtained; smoking and drinking are prevalent. One man of seventy, to whom we spoke, boasted of his health and strength in justification of his habits, and while men see these examples, they will point at them and forget the number who go to early graves. We must endeavour to establish the idea that man's life should extend to 100 years, and that all this disease and death has a cause. Another wet day. We started in the morning, under a gleam of sunshine, intending to reach the Old Man mountain; but got no farther than our friend's, Mr. BAISBROWN, the gardener, of Hawkeshead, with whom we had an agricultural conversation. We were pleased to find that he had discarded the use of pigs, being convinced, after careful calculation, that, notwithstanding all his waste from the garden, the pork cost him 1s. 9d. per lb.; he said he required no animal manure for his garden; he grew potatoes weighing 16 oz. each; off less than half-an-acre of ground he had drawn £50 worth of strawberries. He used soot and sulphuric acid. He mentioned a certain plan of preventing disease in potatoes, which had now succeeded for several years. The tops always drooped a few days before they turned spotted; on observing this sign, he immediately pulled up all the stalks, leaving the roots, placing his feet on each side to prevent the potatoes from being drawn out with them. The potatoes may then be left till November, or dug up as wanted. This information may be useful to some of our Vegetarian friends, and, as Mr. B. has proved it thoroughly, by leaving one row, which were bad, he is certain that this is the remedy.

Wishing all success to our principles, which is the re-establishment of nature's laws, and the relief of mankind from a great cause of their blindness, and ignorance, and consequent suffering, I conclude, having completed the account of our journey, which was terminated by a railway trip to London, the following day, in which I had, for a travelling companion, a lady who had heard something of Vegetarianism, and who, I hope, had some of her objections removed.

I am, dear Sir, yours truly,
London, August 4th, 1855. VIATOR.

THE VEGETARIAN TREASURY.

THE WAY TO CONVINCE THE MISTAKEN.

When we wish to show any one that he is mistaken, our best way is to observe on what side he considers the subject—for his view is generally right on this side—and admit to him that he is right so far. He will be satisfied with this acknowledgment that he was not wrong in his judgement, but only inadvertent in not looking at the whole of the case. —*Phonetic Journal.*

DISEASE IN FATTENED ANIMALS.

You may have heard that Mr. BAKEWELL used to bring his sheep to the market some time before other feeders. This he effected by producing rot. In the early stages of rot sheep acquire both fat and flesh with wonderful rapidity.* This probably arises from the liver being unable to produce the proper quantity of bile. In certain diseases arising from inflammation of the liver, both this organ and the blood become loaded with fat. The food, which otherwise would have formed bile, now produces fat and flesh.—Dr. LYON PLAYFAIR.

VEGETARIANISM AND ROBUST HEALTH.

"As regards Vegetarianism, which I believe is more favourable to health than flesh-eating, most people hereabout (Aberdeenshire) are Vegetarians through necessity, the majority being too poor to afford a flesh-diet, and a stout and healthy people they are, and

* YOUATT *on Sheep*, p. 446.

no mistake. Very few, I apprehend, of the stout Highlanders who routed the Russians on the heights of Alma were brought up on animal food, and they are generally represented as being the best looking men of all the British army."—J. G. D.

SUBSTITUTE FOR GUTTA PERCHA.

Dr. RIDDELL, officiating superintending surgeon of the Nizam's army, in making experiments on the Muddar Plant of India (*Asclepia gigantea*), had occasion to collect the milky juice, and found that as it gradually dried, it became tough and hard, like gutta percha. He was induced to treat the juice in the same manner as that of the gutta percha tree, and the result has been the obtaining a substance precisely analogous to gutta percha. Sulphuric acid chars it; nitric acid converts it into a yellow resinous substance; muriatic acid has but little effect upon it; acetic acid has no effect; nor has alcohol. Spirit of turpentine dissolves it into a viscid glue, which when taken between the finger and thumb, pressed together, and then separated, shows numberless minute and separated threads. The foregoing chemical tests correspond exactly with the established results of gutta percha. It becomes plastic in hot water, and has been moulded into cups and vessels. It will unite with the true gutta percha. The muddar also produces an extensive fibre, useful in the place of hemp and flax. An acre of cultivation of it would produce a large quantity of both fibre and juice. The poorest land suffices for its growth, and no doubt, if well cultivated, there would be a large yield of juice, and a finer fibre. A nearly similar substance is procurable from the juice of the *Euphorbia tirucelli*, only when it hardens after boiling, it becomes brittle. The subject is most important, and if common hedge plants, like the foregoing, can yield a product so valuable, the demand for which is so certain quickly to outrun supply, a material addition will have been made to the productive resources of the country.—*Journal of the Society of Arts.*

COMPOSITION OF SAUSAGES.

At the sitting of the Adulteration of Food, etc., Committee, yesterday, in reply to a question as to sausages, Dr. THOMPSON said, it had often been asserted that they were made of horses' tongues. Indeed, he had reason to believe that all the tongues of all the horses killed by the knackers were used for food!—*Alliance Weekly News, July* 28.

THE HOME OF FLORENCE NIGHTINGALE.

But in the whole of the lovely view, never seemed a spot more fair or attractive than the old and many-gabled rural seat of Lea Hurst, on that central knoll, henceforth classic for ever—the English home of FLORENCE NIGHTINGALE, whose name, like GRACE DARLING'S, now quickens the beat of millions of hearts. Some people are born with a genius for nursing, or dancing, or poetry; and Miss NIGHTINGALE may be regarded as the archetype of her order. Her spirit first showed itself in an interest for the sick poor in the hamlets around Lea Hurst, but at length found a sphere requiring more attention and energy in continental hospitals, and afterwards in London, where she took the office of matron to a retreat for decayed gentlewomen. And now she is gone to tend and to heal the wounds of the sufferers by the Siege of Sebastopol. What a contrast to the quiet pastoral retirement of Holloway, with its fire-side memories and its rural delights! They who love not war must still sorrow deeply over the fate of its victims; and to such, even now amid all the din of arms, the beautiful and beneficent name of FLORENCE NIGHTINGALE cometh sweetly as "flute-notes in a storm." And in after ages, when humanity mourns—as mourn it will—over the blotches and scars which battle and fire shall have left on the face of this else fair world, like a stream of sunlight through the cloud with which the present strife will shade the historic page of civilization, will shine down upon it, brighter and brighter, the memory of the heroic maiden of Lea Hurst, till all nations shall have learnt to do "justly, love mercy, and walk humbly before God," and covetousness, war, and tyranny shall be no more.—Dr. SPENCER T. HALL.

SWEDENBORG ON FLESH-EATING.

Eating the flesh of animals, considered in itself, is something profane; for the people of the most ancient time never ate the flesh of any beast or fowl, but only seeds, especially bread made of wheat, also the fruits of trees, esculent plants, milk, and what is produced from milk—as butter. To kill animals and to eat their flesh, was to them unlawful, and seemed as something bestial; they only sought from them service and uses, as appears also from Genesis i, 29, 30; but in succeeding times, when man began to grow fierce like a wild beast, yea fiercer, then first they began to kill animals, and to eat their flesh, *and because man was such a character*, it was even permitted; and at this day also it is permitted; and so far as man does it out of conscience, so far it is lawful; for his conscience is formed of those things which he thinks to be true; wherefore also at this day no one is by any means condemned for this, that he eats flesh.—*Arcana Cœlestia.*

MANURE FOR STRAWBERRIES.

The following is from a communication to

the *Friend's Review*, and may be very useful to many of our readers. "The writer had a very productive bed, thirty to forty feet. 'I applied,' says he, 'about once per week, for three times, commencing when the green leaves first begin to start, and made the last application just before the plants were in full bloom, the following preparation:—Nitrate of potash (saltpetre), glauber salts, and sal soda (carbonate of soda), each one pound, nitrate of ammonia, one quarter of a pound—dissolving them in thirty gallons of river or rain water. One third of this was applied at a time; and when the weather was dry, I applied clear soft water between the times of using the preparation, as the growth of the young leaves is so rapid, that, unless supplied with water, the sun will scorch them. I used a common watering-pot, making the application towards evening. Managed in this way, and the weeds kept out, there is never any necessity of digging over the bed, or setting out new. Beds of ten years are not only as good, but better than those of two or three years old."

MISTAKEN MEDICAL PRACTICE.

There is a great tendency in the medical profession, as well as out of it, to prescribe for children who are out of health, a stimulating meat diet. A pallid, scrofulous child, for example, is taken before the family attendant, and the order is immediately issued: "Let him have as much good beef and mutton as he will eat." Fortunately, the child's repugnance to meat frequently nullifies this command. He refuses to take the meat which is earnestly pressed upon him. Here, as in so many other cases, the natural indications are neglected, and an artificial standard erected. Nature gives the child a disrelish for animal food, and this instinct is healthy and conservative; for in these instances the stomach is generally unable to digest any but the simplest aliment. Frequently, it will be found, on examination, that the child's tongue is furred, his breath foul, his bowels constipated, his abdomen tumid, and perhaps tender. The digestive apparatus is, in fact, thoroughly disordered. Now, if under these circumstances we oppress the irritable organs of digestion by stimulating, concentrated food, we run counter to the dictates of common sense. Yet such is the ordinary plan of treatment. To a child in the condition which I have described, a smart purgative is exhibited, followed by an alterative course of rhubarb, and some mild mercurial, probably combined with columba or some bitter tonic, intended to produce an appetite. Together with this, "plenty of good beef and mutton" is strenuously recommended. On the other hand, the rational physiologist seeks to improve the health and strength by simple, natural measures, and until the disordered alimentary canal recovers its digestive power, yields to the child's instinctive inclination, and puts it upon a plain bread-and-milk diet. Thus he is enabled to dispense with the reiterated druggery, which is equally nauseous to the palate, and injurious to the economy.—Dr. W. Johnson. *Journal of Health, vol.* 2, *No.* 32, *New Series.*

THE SWEDES AND SPIRIT DRINKING.

In Sweden, the people are fast rising to a fearful conviction of the self-entailed miseries produced by spirit-drinking. The late allusion to this vice, in the king's speech, at the opening of the Diet, seems to have been more the reflex of incipient public opinion than an original conception of his own. Various petitions have been presented of late to king Oscar, praying him to take such measures as shall avert the misery which threatens the nation if the production of spirits be allowed to continue in its present extent. The last of these petitions had 18,000 signatures. The people begin now to assemble in large crowds, and to call tumultuously for the closing of the distilleries, "that they may be secured against death before next harvest comes round." In some cases the mob has forcibly entered the distilleries, and with the cry, "The hell-drink shall not be made any more!" put out the fires. Hitherto no more violent excess than the above has taken place.—*The Times.*

JAPANESE GARDENS.

The gardeners of Japan display the most astonishing art. The plum tree, which is a great favourite, is so trained and cultivated that the blossoms are as big as those of dahlias. Their great triumph, however, is to bring both plants and trees into the compass of the little garden attached to the houses in the cities. With this view, they have gradually succeeded in dwarfing the fig, plum, and cherry trees, and the vine, to a stature so diminutive as scarcely to be credited by a European; and yet these dwarf trees are covered with blossoms and leaves. Some of the gardens resemble pictures in which nature is skilfully modelled in miniature—but it is living nature! Meylon, whose work on Japan was published at Amsterdam in 1830, states that in 1828, the Dutch agent of commerce at Nagansi, was offered a snuff-box, one inch in thickness, and three inches high, in which grew a fig tree, a bamboo, and a plum tree in bloom.—*Glasgow Sentinel.*

RECENT AND APPROACHING MEETINGS.

We have pleasure in calling attention to the fact that a large meeting was held in the De Grey Rooms, in the city of York, on the 18th ultimo, whilst we have to regret that the pre-occupation of our space prevents us giving more than this notice of the proceedings. The Vegetarian question, it seems, had not previously been raised in York, and we are happy that the announcements of the meeting secured the presence of a large and most respectable audience. Mr. Smith, of Malton, the well-known author of *Fruits and Farinacea the Proper Food of Man*, occupied the chair, and ably introduced the subject of the evening in a speech descriptive of the Vegetarian organization and principles. Mr. Simpson, President of the Society, then followed, dealing with the details of the arguments and practice of Vegetarianism, as well as with the objections urged against it, and presenting a powerful comparison of the characteristic advantages of the system contended for, with the pain and repugnance incident to the mixed-diet practice. The impression produced appears to have been all that could be desired, and we trust that the reports of the newspapers will have still further extended the influence of the meeting.

It will be seen from our advertising columns, that the Glasgow Annual Meeting is to be celebrated by a Banquet on the 4th inst., and we learn that other operations in or about Glasgow, will be brought to bear about the same time. Arrangements are also, we are informed, being made for a large meeting in Edinburgh, and others at Aberdeen, Newcastle, and Carlisle. It will thus be seen that our friends in the north, at least, are active, and we doubt not that much good will result from the operations proposed.

The Birmingham Soirée, though not yet announced, is, we understand, likely to take place at the beginning of November.

DISADVANTAGES OF HURRIED CRITICISM.

A recent leading article of the *Daily News** amply attests the serious mistake of attempting to write about what is not more than partially apprehended. It is unfortunate to hazard an opinion in such a case, worse still to speak, but especially so to write with the tone of authority, when the whole conception of the subject may be erroneous, or even false.

The writer referred to has obviously been occupied with the last number of the *Messenger*, and, apparently, forming his opinions as he goes along, with the customary admixture of want of information and prejudice, comes to favourable and unfavourable conclusions of the people referred to, as he is able or not to sympathise with what he conceives to be their objects and opinions. We, however, do not blame any part of this process in itself, but merely regard it as natural enough, and such as a little better acquaintance, in the observer, with the matters pictured to his mind, would, in a great measure, correct; and only, as we may return to the subject in the meantime, repeat, that it is a pity he wrote about what he conceived so hurriedly, as not to have had time to have corrected his impressions.

* Impression of August 30; referred to in *Controversialist and Correspondent*, p. 90.

EXPERIENCE OF A CORNISH MECHANIC.

Having tested Vegetarianism in almost every possible way during eight years, it seems to me but just to state that I have found it to be all that was promised by its advocates. I commenced abstinence from flesh before I heard anything about a Vegetarian Society. I did so not from any moral or religious motive, but from a conviction that it was unnecessary as an article of diet, and more, that it was injurious. I was at that time, though not an intemperate eater of flesh, corpulent, and suffered much from oppression of stomach, from indigestion, and from dulness, sleepiness, and swimming in the head. The pain I then felt much more than counterbalanced the pleasure derived from the eating of flesh.

At that time I knew little of the chemistry

of food, and the relative amount of nutriment. My dietetic reform was consequently commenced almost in the dark, and without a single individual as a companion. When it became known, which was soon the case, scorn, contempt, and jest were incessantly poured upon me; almost every ill name was applied to me; children and adults insulted me, for the simple reason that I had made an inroad on a very popular custom.

I grew thin in person, which was the consequence, not of my food containing an insufficient amount of nutriment, but from having abandoned the stimulants of flesh, fish, tea, and coffee, and not substituting others in their stead; and being but little in the open air, my appetite fell off; the amount of food I took was therefore insufficient. The difference in my appearance was taken advantage of, and commented upon freely. Doctors themselves gave utterance to most absurd statements, statements which went to show that they knew little more than others on the subjects of physiology and dietetics. The almost universal verdict was that Vegetarianism was an unnatural, ridiculous, and insane practice. Notwithstanding this, my perseverance was unabated. I applied myself at the same time to the study of physiology, and the properties of food; but although my progress therein was not very rapid, I was soon sufficiently acquainted with them to be satisfied that the knowledge of medical men on these matters was very small. Instead of returning to flesh, etc., I have gradually advanced to greater simplicity in diet; bread and potatoes are now the foundation thereof, with other vegetables, and fruit occasionally.

In reference to my times of taking food, I find it best not to be confined to the times called breakfast, dinner, and supper, but to listen rather to the calls of nature—in other words, to eat when I am hungry; by doing this, I avoid the taking of a large quantity of food into the stomach, which is one of the causes of indigestion and its unpleasant attendants. By eating as often as hunger returns I not only take food in smaller quantities, but can take a sufficient quantity without stimulating the appetite with butter, eggs, sugar, salt, etc. These stimulants, I find, render more difficult the work of digestion, produce an unnatural craving, and an injurious effect upon the nervous system generally. The enemies of dietetic reform, on seeing the change which had taken place in my person, predicted my speedy demise, and, doubtless, looked forward to that event as an effectual extinguisher of an attempt to interfere with a very old and almost universally patronized usage, at least in this locality.

Since I have adopted the practice of taking food when nature asks for it, I have grown stouter—not corpulent but muscular—so much so that those who expected soon to hear of my death, are so surprised that they have not now a word to say against Vegetarianism. The following is from a person who met me a few weeks since: "You are looking *much* better than you did; I believe you are right: this acknowledgment condemns myself."

I am now in age, forty-seven; in health, everything I can desire; just fit to enjoy life; full of energy and vigour; can rise with the lark, and sleep in five minutes after going to bed. The current of pleasure which runs through me, springing from the increased capacity, mental and moral, derived from a course of living approved of by reason and religion, and the independence secured by Vegetarianism, is not only greater in amount, but more angelic in nature than that enjoyed by me in former life, and greater than I can conceive it possible for a person to enjoy who is addicted to the practice of causing animals to be slaughtered that he may feed on their bodies.

Having proved the truth of Vegetarianism, and sustained the shock consequent on its adoption, not only without injury but with advantage, I now offer myself as a member of the Vegetarian Society, and promise you that I will not be an inactive one.

THE CONTROVERSIALIST AND CORRESPONDENT.

THE "DAILY NEWS."

D. G.—Our want of space forbids any lengthened notice of the recent article of the *Daily News*. The editor, in commenting upon Vegetarians and their objects, interlards the most superficial speculations with some very great errors and misapprehensions. It is always dangerous to commence writing before a little correct observation and reflection have been brought to bear on the subject to be discussed; and this, to the Vegetarian, will be abundantly illustrated in the leading article of the journal referred to, manifesting, as is at once seen, a first acquaintance with the subject the writer attempts to deal with, in and out of the facts and considerations of which he runs for the space of something more than a column of leading type. We shall be happy to notice this, and give some of the matter in question, in our next.

AN INCONSIDERATE WRITER.

In the *Monthly Christian Spectator*, for March, there is an article entitled, "The

Mission of Death," in which occur the following remarks:

"But if death had not been in the world before man, it is quite certain that man could not have lived without causing the death of tens of thousands of creatures. The question of an animal and vegetable diet by no means interferes with this matter. There may be climates where a purely vegetable diet is best suited to the human frame; but place the Vegetarian near the poles, and let him plant his potatoes in an iceberg, and his cabbages in a snow-drift, and he will wait a long time for his crops. Neither, indeed, could any man eat enough to keep him warm if he did nothing else. The most expert Irishman that ever devoured a potato would require a steam engine to assist his jaws, or he would perish of cold in Nova Zembla, although he should eat of his favourite esculent incessantly. And if it were possible to avoid taking life in eating, we should still be destroying life in drinking, for every drop of water is a world of animal life, where one creature devours another, as the lion eats the sheep. We trample to death thousands of living beings as we walk the earth; and to kindle a fire is to burn and destroy millions."

We do not often meet with a paragraph containing so many gross errors and misconceptions in such a short space. These we need only briefly to point out.

1. Even though practicable, we do not see the necessity for anybody living "near the poles." But if necessary, for a season, to live there, the resources of other climes could be made to meet the wants of the civilized, without being dependent upon the denizens of the air, earth, or ocean, for food. It should be remembered, also, that vegetation sufficient to feed the reindeer and other animals is to be found, and that the severity of the cold in the arctic regions is not altogether due to their latitude. The currents of the ocean render some islands and districts less intense in the midst of winter than in others not so far north.

2. The statement that no "man could eat enough to keep himself warm, if he did nothing else," is simply amusing, ignoring, as it does, the fact that exercise with food always conduces to the warmth of the body. As to the composition of vegetable food, however, as grain and pulse, we need only remark that the experience of the agents of the Hudson's Bay Company in the use of Indian meal, will justify a very different conclusion. It would not be necessary or wise, if practicable, to confine one's self to the Irishman's "favourite esculent," but we should prefer such a diet to being compelled to live almost entirely upon salted meat, and thus run the risk of encountering the scurvy, and other ailments incident to the eating of such provisions.

3. "Every drop of water" does not contain "a world of animal life." The drops of water magnified by the oxy-hydrogen microscope, are obtained from fermented vegetable matter, or stagnant pools and ditches. Pure spring water rarely contains any living matter, and if the writer in the *Monthly Christian Spectator* will not admit our statement, we advise him to put a few questions to the exhibitor of the oxy-hydrogen microscope, who shows him these objects, on his next visit to the Polytechnic Institution, in the Metropolis, or elsewhere, when he will find that his statement is a mere figment.

It is always useful, when those who are not prepared to admit the truth of Vegetarianism, candidly state their views and objections; but the confident and dogmatical tone which the writer of "The Mission of Death" exhibits, is even as great a disadvantage as the mistakes into which he has fallen.

VIRULENCE AND PERVERSION.

H. J. — The small tract, entitled *The Vegetarian Humbug*, by a Beef-eater, is beneath the notice of all who look for honest argument in opposition to the principles and practice of the Vegetarian system. There is, too, a want of truthfulness in some of the quotations and the gratuitous inferences drawn from them, with a wilful perversion of facts and arguments, which cannot fail at once to be discerned by any one acquainted with the works and opinions referred to, and the organization and objects of the Vegetarian movement. We cannot, indeed, and we much regret it, better describe the whole than as a vicious attempt to detract from and injure the progress of Vegetarianism with certain people; but, since most who will take the trouble to read this effusion will readily discern the spirit in which it is produced, and will, probably, be directed by it to an impartial inquiry into the Vegetarian system, more good than harm may still be the result of its issue. We will endeavour, in our next, to comply with the wishes of our correspondent as to the parts referred to.

A VALUABLE TESTIMONY.

We have great pleasure in giving insertion to the following valuable and interesting communication.

SIR—In reply to a circular of the Vegetarian Society, which has been transmitted to me by that staunch Vegetarian advocate and philo-zoist, Mr. LEWIS GOMPERTZ, I beg leave to offer a few observations on Vegetarian diet, founded chiefly on fifty-three years personal experience, and many remarks made on other Vegetarians, my companions in early life; which observations you are at perfect liberty to publish if you please.

From birth till about the age of twelve years

I was not a strong child, and probably should have been a very weak one, had not my father brought his children up, in a great measure, on fruits. Five of us, however, escaped the small-pox, and some other complaints, notwithstanding his aversion to inoculation, in consequence, as I believe, of our natural diet. At twelve years old, reading some account of the Hindoos, I resolved to adopt a Vegetarian diet, which, being a fanciful child and always fond of experiments, I accomplished in spite of the advice and ridicule of my friends and playmates. On this regimen I gained strength, and laid the foundation for that healthy constitution I have siuce enjoyed. Being sometimes forced by my preceptor to eat meat, it was always attended with headache, and injured my health, till about the year 1811, when I was fully confirmed in Vegetarian habits, by my early companions having adopted the same innocent food. My particular friend, the late PERCY BYSSHE SHELLEY, ate only of the productions of the garden, and abhorred the very sight of flesh-meat. His poetry and imaginative talents testify to the manner in which this diet contributed to the perfection of his mental powers. BYRON, the poet, lived a large portion of his life on vegetable food, and he used to say that meat made him both ill and ferocious in disposition. About the year 1813, I became acquainted with a gentleman who had brought up a large and fine family entirely on vegetable productions; the children were amongst the most beautiful I ever saw, and were remarkably free from all those epidemics which harass the existence of ordinary children. Mr. LAWRENCE, whose eminence as a surgeon and physiologist is already too well known to need any comment, used to live on vegetable food when I first knew him; and the personal experience and practice of the late Dr. LAMBE confirmed me in the opinion I had formed, of the slow and certain injury done to the human frame by the introduction of animal food.

When I went to college in 1812, the difficulty of finding vegetables enough at table induced me to eat some meat, but always with manifest disadvantage. I once made the experiment of changing my diet, and the consequence was, loss of appetite and spirits, and very bad health, which did not cease till I had returned for some time to my usual Vegetarian food. It is now, and has been for many years, my fixed habit; and nourished only by vegetables and bread, I have travelled in both hot and cold countries with renovated and almost indefatigable strength. In medical practice it is extremely difficult to persuade people to use a diet to which they are unaccustomed, but wherever I have succeeded in establishing the use of vegetable food, it has been attended with extraordinary success.

The extensive ravages of disease, in almost every affluent family, certainly point to some grievous error in diet or other habits. Now I want you to show by some *statistical observations*, that the Vegetarian is free from the diseases of the feeder on flesh. The Statistical Society are about to meet in Paris. Cannot you contribute some very valuable facts to it? You ought to have a representative there among the rest!

My own opinion is that public morals, as well as health, would be benefited by the general adoption of Vegetarian diet. The Animals' Friend Societies, of which there are many all over Europe, ought to consider this, and the Peace Society would find in our practice of diet a much more solid basis for a pacific edification than in five hundred religious tracts on the subject. It may be said of vegetable food that *emollit mores nic siuit esse feros!* This was the opinion of HIPPOCRATES, ESCULAPIUS, GALEN, ARISTOTLE, and the ancient moralists; and it is confirmed by all we have seen or read of the tribes of India who live on rice and fruits, and regard it as a sin to destroy animal life. OVID has represented the opinions of PYTHAGORAS on this subject in one of the finest orations in Latin verse that I ever read; and the works of Dr. LAMBE, Dr. GRAHAM, Mr. RITSON, and many others, fully confirm the doctrine which I have endeavoured to lay down herein: viz. that Vegetarian diet is the Jὸ ὀὺ, and animal food the Jὸ μὴ ὀὺ both of individual health, and of secure social organization. And I consider the subject to be of such importance, when we consider the demoralizing tendency of cruelty to animals, and particularly of the slaughter-house, that no apology is necessary on my part for thus endeavouring, however imperfectly, to bring it the more fully before the general notice of the public, through the instrumentality of your most excellent Society.

I have the honour to remain,
Your most obedient servant,
T. FORSTER, M.D., F.R.A. & L.S.

Brussels, 17*th August*, 1855.

THE VEGETARIAN TREASURY.

THE DEMANDS OF THE BODY.

Let me earnestly press it upon young and ardent students that it is a very mistaken manliness to despise the demands of the body; that it is no self-denial, but self-indulgence, to sacrifice health and life in the pursuit of knowledge. Let me remind them that GOD will make them responsible for every talent committed to them, and for shortening those days which might have been many, and for turning those days into darkness and distress which might have been hours of sunshine and peace. That must be no small sin in the eye of GOD which he so often visits with an early death or premature old age, and which has deprived many a family of its most precious treasure, and the Church of its brightest hopes.—*The Earnest Student.*

IMPORTANCE OF TRANQUILLITY IN NURSES.

In woman we find that anything that tends to annoy her, to irritate her feelings, or produce an exhibition of anger, occasions at the same time a partial destruction of the valu-

able constituents of her milk. We have it in our power to observe these effects in woman with more accuracy than in the lower animals, though, doubtless, similar feelings will produce in both the same change in the composition of the milk. The milk of a woman, who has experienced a violent and sudden fit of anger, is found to be quite sour, hence it is requisite that wet-nurses should be kept in a state of perfect tranquillity, both in mind and body.*—Dr. LYON PLAYFAIR.

VEGETARIANISM IN CARRARA.

The miners [of the marble quarries] are a fine and hardy race, remarkable for their robustness of constitution, reckless courage, and unalterable good humour; nor do the fatal consequences which occasionally occur tend to lessen their gaiety; and many snatches of loud and melodious song may be heard amid the clanging of hammers, the report of gunpowder, and the crash of falling stone. The workmen do not derive their supplies from the town of Carrara (which is only about fifteen miles distant); the frugality by which they are distinguished enables the surrounding villages, where they reside, to satisfy all their wants. Their hours of labour are from eight in the morning to two in the afternoon, all extra work being remunerated according to the time employed; and thus they are enabled to pass a considerable portion of their time with their respective families. There being no spring in the quarries, and the difficulty of ascending rendering it essential to the workmen to avoid all unnecessary burdens, they are reduced to drinking rain water, which they obtain by excavating square holes as reservoirs; their diet consists of *polenta*, or bread, and the common cheese of the country, and these simple aliments, with the fruits of the season, compose their whole nourishment. In wine or coffee they never indulge, and yet the amount of labour of which they are capable exceeds belief.—*Illustrated London News.*

THE DIETARY OF OMAR PASHA'S TROOPS.

"The troops who arrived with OMAR PASHA stand the climate well, with not more than the average sickness which must, under all circumstances, be expected in a large body of men collected together. I am not sure whether their temperance, bordering on abstemiousness, does not contribute considerably to this result. Meat is with them an exceptional article of food, and biscuit, rice, and beans are their daily diet. I think an approximation, I do not say imitation, but an approximation to this diet, would be of considerable advantage to troops in this climate." — *Correspondent of the Times, Aug.* 2.

VEGETARIAN DIET AND THE ENJOYMENT OF LIFE.

We will begin with the lowest ground of all, though, in our present low estate, not one of the least effective, namely, the mere *enjoyment of life.* This, of course, can only be a matter of individual experience; and only those who have fairly tried both sides are competent to appear in evidence. The testimony of those who are thus duly qualified, I believe to be universal to the greatly increased amount of the enjoyment of food, I mean in a purely sensual and epicurean sense, through the refined and delicate taste that springs from the rejection of all the coarser parts of a mixed diet. The true enjoyment and luxury of food, and the proper and delicious flavours of fruits and vegetables, are all but unknown to those who deteriorate and benumb their palates by the habitual use of stimulating meats and dishes. It was to gardens, not to slaughter-houses, that the disciples of EPICURUS were wont to resort. We observe a parallel analogy in the difference of habit, and in the apparent calm enjoyment of life, between the carnivorous and the herbivorous animals.—*What is Vegetarianism?*

DUTCH BUTTER-MAKING.

There they come—the milk-maid and the boy. The boy is towing a little boat along the canal, and the maid, with her full blue petticoat and pink jacket or bed-gown, walks beside him. Now they stop; she brings from the boat her copper milk-pails, as bright as gold, and, with a chooing greeting to her dear cows, sets down her little stool upon the grass and begins to milk. The boy, having moored his boat, stands beside her with the special pail, which is to hold the last pint from each cow—the creamy pint, which comes last, because it has risen to the top of the udder. Not a drop is left to turn sour and fret the cow. The boy fetches and carries the pails, and moves as if he trod on eggs when conveying the full pails to the boat. When afloat there is no shaking at all. Smoothly glide the cargo of pails up to the very entrance of the dairy, where the deep jars appropriated to this "meal" of milk are ready, cooled with cold water if it is summer, and warmed with hot water if the weather requires it. When the time for churning comes, the Dutch woman

* The sympathetic irritation, which occasions a change in the nature of the secreted fluids, is conveyed through the sympathetic system of nerves, whose branches accompany the blood-vessels to every part of the body, and are furnished to the heart and viscera.

takes matters as quietly as hitherto. She softly tastes the milk in the jars till she finds therein the due degree of acidity; and then she leisurely pours the whole—cream and milk together—into a prodigiously stout and tall upright churn. She must exert herself, however, if she is to work that plunger. She work it—not she! She would as soon think of working the mill on the dykes with her own plump hands. No—she has a servant under her to do it. She puts her dog into a wheel which is connected with the plunger; and, as the animal runs round, what a splashing, wolloping, and frizzing is heard from the closed churn. The quiet dairy-maid knows by the changes of the sound how the formation of the butter proceeds; when she is quite sure that there are multitudes of flakes floating about within, she stops the wheel, releases the dog, turns down the churn upon a large sieve, which is laid over a tub, and obtains a sieveful of butter, in the shape of yellow kernels, while the butter-milk runs off, for the benefit of the pigs, or of the household cookery.—DICKENS'S *Household Words.*

THE FRENCH EMPEROR, THE COOK, AND THE PINE APPLES.

There were, however, several incidents worth noticing in the course of this week of military festivities, and one, not the least amusing, relates to our old gastronomic friend SOYER, who found himself suddenly in what the Americans would call an awkward fix. He was desirous to do his "possible" on such an auspicious occasion to promote the gratification of the imperial and royal palates, but not holding the position of culinary artiste to his imperial majesty, he succeeded in procuring two gigantic pine apples, obtained from the country seat of his Grace the Duke of SUTHERLAND, at Trentham, in Somersetshire. The smaller of the two weighed upwards of 8 lbs., and measured more than 3 ft. from the stem to the crown. Here was an introduction even to an emperor, and freighted with the precious treasure, our friend SOYER arrived at Boulogne. Now, as we have already informed our readers, Englishmen may do in France what the inhabitants of no other country dare attempt. From his long residence in England, M. SOYER perhaps thought himself an Englishman, and came without a passport. At all events he received a sudden check in the enthusiasm of his loyalty, for he was taken into custody forthwith. He sent for his friends, but in the meantime cautioned the authorities to take care of his box, which was on no account to be opened until it reached the palace, or rather the hotel of the emperor. On obtaining his liberty, some hours later, he found his box gone, and to its right destination. Thus by a singular misadventure, the emperor was luxuriating over SOYER'S delicious present while detaining the donor in prison—one hand bearing the pine apple to his lip, the other holding fast the prison doors on him who sent it. It will be, however, perhaps gratifying to M. SOYER to learn that all honour was paid to his pine apples, for they figured conspicuously at the royal banquet. They were artistically raised on pyramids of fruits and flowers by the head confectioner of the royal household, and produced a very charming effect.—*Correspondent of the Morning Herald.*

DISEASES OF ANIMALS COMMUNICATED TO MAN.

Dr. ALPHONSO LERZY, of Paris, has published an essay on certain diseases of men, which he traces to the animals on which they are fed; and he establishes the doctrine generally, that many diseases with which mankind are afflicted are communicated by eating the flesh of animals.—*Monthly Magazine, June,* 1815, *p.* 446.

AUTUMN.

Season of mists and mellow fruitfulness!
Close bosom-friend of the maturing sun;
Conspiring with him how to load and bless
With fruit the vines that round the thatch-eaves run;
To bend with apples the mossed cottage trees,
And fill all fruit with ripeness to the core;
To swell the gourd and plump the hazel shells
With a sweet kernel; to set budding more,
And still more, later flowers for the bees,
Until they think warm days will never cease,
For summer has o'er-brimmed their clammy cells.

* * * *

Where are the songs of spring? Ay, where are they;
Think not of them, thou hast thy music, too,
While barred clouds bloom the soft dying day,
And touch the stubble-plains with rosy hue;
Then in a wailful choir the small gnats mourn
Among the river sallows, borne aloft,
Or sinking as the light wind lives or dies;
And full-grown lambs loud bleat from hilly bourn;
Hedge-crickets sing; and now with treble soft
The redbreast whistles from a garden croft,
And gathering swallows twitter from the skies.

KEATS.

CURIOUS SUBJECT OF DISCUSSION.

Some of our readers may, perhaps, not be aware, that a grave matter for the consideration of the Lord Mayor and Aldermen of the city of London has recently been submitted to their court, and is thence carried to a superior court, from the obviously doubtful decision of the presiding magistrate. A body of evidence was presented in support of the charge made, and this was met by counter-statements, the sum of the whole apparently producing, in the minds of every one, more than an assurance as to the correctness of the charge made; but with the singular accompaniment of a strong sense of the unfairness or impropriety of the accuser, in his tolerating in others a certain measure of the same objectionable character as that for which, in the particular case referred to, the penalties of the law are sought to be applied.

But what is the nature of the case? No more nor less than a grave dispute * between the Christians and Jews as to the comparative demerits of their respective processes of slaughtering certain animals for food. Our old friends the Jews, as they have long done, contend for the slaughter of the ox by *one cut* of the knife of a certain authorized operator, which, sooner or later, is expected to produce the death of the animal by exhaustion from the loss of blood. A second cut, or any other operation, even though hastening the death of the suffering animal, would be considered to contaminate the whole carcass, and make it unclean for the food of the true Israelite.

But here our Christian reformer steps in, in the person of the representative of the Royal Society for the Prevention of Cruelty to Animals, and with the laudable object of abridging, if not preventing, cruelty, insists upon the process of cleaving the skull of the ox with a pole-axe, and then "stirring about the brains with a stick," the suffering preceding the death of the animal, it is contended, being thus much less than by the Jewish process. The evidence tendered was from both ordinary slaughtermen, and physicians who professed to have witnessed both the operations under notice; but the sitting magistrate (Sir Peter Laurie) recognizing the cruelty of *both* processes, declined to apply the law to a case of *degree in cruelty*, which was "a matter of religion"—a curious libel this, we fear, for the decision of some other superior court.

For our own parts, we look upon this curious dispute with some measure of conscious advantage, and are not sorry to see it attract so much attention, many being, doubtless led, by the moment's reflection secured, in the voice of nature, when the truth is confessed, boldly to question the propriety of cruelty and death in either case—of the slaughter of animals for food at all. Both complainant and defendant are at disadvantage, and though the former has a measure of law applicable to the beating or otherwise maltreating of the ox, but none for the cruelty of killing him outright, we think both their systems, in the court of reason and humanity, will be seen to be indefensible, and especially so when the old fallacious notions which support the slaughter of animals for food in any way whatever, have been impartially examined.

* *Controversialist and Correspondent*, p. 100.

APPROACHING BANQUET IN BIRMINGHAM.

Our columns give the preliminary notice of this approaching meeting, and we learn that the number of guests, as well as the whole arrangement comprised in the plan of operations, will most likely secure one of the most important and useful Vegetarian gatherings hitherto witnessed in the progress of Vegetarianism.

THE DIETETIC CONSTITUTION OF MAN.

A recent French work,* by M. Flourens, Professor of Comparative Physiology in Paris, affords some valuable conclusions on the dietetic character of man, and the following we select as most interesting, in

* *Human Longevity and the Amount of Life upon the Globe.* Translated by C. Martel. H. Bailliere.

relation to a question, much more completely settled, however, than most are aware of, if the history of diet, and the opinions of the greatest naturalists that have written on the subject, are to have their due weight, instead of the popular influence of prevailing custom.

"A question that has much occupied the attention of physiologists,* and which they have not decided, is, what could have been the *natural food*—the *primitive diet* of man? According to some, it is *herbivorous;* according to others, man has always been what we now see him: that is, at once *herbivorous*, and *carnivorous*, or *omnivorous*.

"By comparative anatomy, we very well understand the condition of the herbivorous and of the carnivorous diet; and it is easy to perceive that man, primitively, has been neither *herbivorous* (at least, essentially *herbivorous*) nor *carnivorous*.

"The carnivorous animal has sharp molar teeth, a simple stomach and short intestines. The *lion*, for example, has all its molar teeth cutting, a small straight stomach, almost a canal, and intestines so short that they are only three times the length of the body.

"Man has no sharp molar teeth; his stomach is simple, but large; and his intestines are seven or eight times the length of his body. Man, therefore, is not naturally *carnivorous*. In every animal, the form of the molar teeth indicates the food. The *lion*, which has only sharp molars, lives exclusively on prey, and even living prey; the *dog*, which has two tuberculous molars, that is, with blunt point, is able to mix vegetables with his food; the *bear* has all its teeth tuberculous, and can live entirely on vegetables.†

"Man, then, is not *carnivorous*, neither is he essentially *herbivorous*. He does not possess for example, like the *ruminating* animal (the *herbivorous* animal, *par excellence*), molar teeth, with crowns alternately hollow and raised, a stomach which is composed of four stomachs, and intestines even twenty-eight and forty-eight times longer than its body. The intestines of the *sheep* are twenty-eight times longer than its body; those of the *buffalo*, thirty-two; those of the *ox*, forty-eight, etc.

* p. 97.

† A bear which I have fed nearly five years upon brown bread and carrots, has now no longer any desire to touch flesh.

"By his stomach, teeth, and intestines, man is naturally and primitively *frugivorous* like the *ape*.

"But the frugivorous diet is, of all others, the most unfavourable, because it constrains animals subjected to it, never to quit the country where fruit is constantly found, that is, the warm countries. All the *apes* inhabit warm countries.

"But man, when he had once discovered fire, when he had once prepared and made tender, by cooking, animal as well as vegetable substances, was able to feed upon all living creatures, and mix together every diet.

"Man, therefore, has two diets: one natural, primitive, *instinctive*, by which he is *frugivorous;* and he has an *artificial* diet, due entirely to his intelligence, by which he becomes *omnivorous*."

As to the opinion on the frugivorous diet being most unfavourable, we have to dissent, knowing well the abundant resources of man to raise fruit wherever it suits him to dwell at all in accordance with nature. It is most erroneous to reason from the far off and degraded races at the extremes of creation, back to man in more normal relations; and when we cease to make this mistake (as great as would be that of questioning morals, because we cannot at once apply them to the offscourings of society), we can understand that man in a normal condition would either never inhabit the inclement fruitless regions of the earth, or would carry with him there the resources of other and more genial climes, as, indeed, civilized man ever does now, in degree, wherever he dwells.

It is, of course, no objection to the interest of M. Flourens' opinion that he points out that man, after his discovery of fire, *could* live on the flesh of animals, as we see this amply proved. Our question is rather with what is natural, and thus, what is best worthy of attention, as most likely to be productive of happiness. And hence, as far as the evidence of M. Flourens affects the question, we have another modern physiologist agreed with Linnæus, Cuvier, Ray, Daubenton, and others, that the natural source of man's food is the vegetable kingdom, whatever he may come to eat "by acquired habits," our whole arguments and practice, so far as the subject relates to anatomy and physiology, being substantiated in this fact.

THE CONTROVERSIALIST AND CORRESPONDENT.

THE "DAILY NEWS" AND VEGETARIANS.

As promised in our notice of last month,* we advert to the recent article in the columns of the *Daily News*, halting and stumbling in its details, but still only mainly censurable in the aspect of pretentiously treating a subject obviously not understood,

* No. 72, pp. 89, 90.

and perhaps even only superficially considered, concurrently with the passage of the pen over the paper in the process of reviewing it.

The writer in question refers to the recent and approaching festivals in Manchester, Glasgow, and Birmingham, and then remarks that the jubilations of Vegetarians are such as to lead to the supposition that the movement is much greater than it really is—"a few working men," to the extent of several hundreds in all, having joined the organization—surprise being expressed that the numbers should be so small, especially after the hearing of festivals fifteen years ago, and organization being now eight years old.

We hardly need to correct the error of the conception that our festivals date even fifteen years back, or again, that the movement is restricted to working men, because the facts of nearly all public occasions, as well as the statistics of Vegetarianism, show that the movement numbers persons of nearly every class of the well-ordered of society. As to the comparison of our organized numbers with the public influence of the movement, we at once confess that an association of less than one thousand members is far less than might be expected; but, as admitted, considering that great numbers, amounting probably to thousands, are certainly affected, and have their dietetic practice altered or modified by the promulgation of Vegetarian theories and arguments (many, adopting the Vegetarian system altogether, whilst holding themselves apart from the organized expression of their convictions, whilst the rest are of the "all but" class and have at least lost their strong faith in the flesh of animals); it would not be less than absurd to measure our influence by the present number of members in the Society.

The numbers, however, we are told, are of no great consequence:

"Our concern with the Vegetarians is that they bear a useful relation, as far as they go, to certain public objects. It is not only that they discourage drunkenness, excess in eating, and cast their weight, such as it is, into the scale of frugal living, but they directly and fervently advocate the purification of the Thames, the abolition of the bad old practices of the shambles, and the economy of the sewage of towns."

We are obliged for the compliment to our earnestness in *acknowledged* good things, and, whilst we suggest that the bad practices of the shambles are by no means antiquated, if old—are more present and deformed than ever they were before in the history of meat-eating — we simply ask for a little consideration of our less understood question of Vegetarianism.

It often happens that, in writing, as in speaking, when hard things have to be advanced, they are preceded by something as much as may be approaching to compliment or conciliation; and thus, following the above matter, we are told that "we are not fair" in our "statements and appeals."

"They have no wish or intention to be candid, and they make no pretence to it. They are people of one idea—possessed by an 'enthusiasm' —who employ themselves in presenting a case which is, in their own eyes, full of beauty and goodness, and in painting all other sides of the great food question in the most disgusting and shocking colours. They, thus far, of course, injure their own case, and impair their influence; but they are so earnest and active, that it is a good to society when they get hold of a real mischief—like the cruelties of Smithfield, and the gush of sewage into the Thames."

And on our critic goes, to censure our many pleas, and what, to him, appears conflicting in them, in which even Liebig is, somehow or other, involved, and his "notorious weakness" referred to; and, next, he suggests that our "British Brahminism" produces a more plentiful supply of butcher's meat for those who want it, with references to long periods of time to prove the correctness of our practice. The boasted health and spirits of Vegetarians are, at least, suspect; and, in confirmation of this, we are told:

"We have known rational and conscientious persons who have tried the Vegetarian experiment and have desisted for the sake of their wits; and, perhaps, our physicians could tell us some instructive facts about the proportion of their moping patients in Vegetarian districts who owe their depression to their diet."

As to our reputation for candour, we trust we need not enter on our defence because we are mistaken by a stranger. Our purpose being to benefit others, we can afford to be here and there misrepresented. But our critic forgets that we could not succeed in representing both sides of the question with the force we do, but for the *truthfulness* of our appeals. It is, truly, because the Vegetarian system is beautiful in its very details, and harmonizes precisely with nature and refinement, whilst the corresponding features of meat-eating are as much in antagonism with nature, that we have, from the first, a hold on public attention, and the reflection of all who are led to enter into honest inquiry as to what is reasonable and best, and the moral courage to deviate from custom.

We are always inviting attention to "our

pleas," and, if they be wrong, we shall benefit, as well as society, by their exposure; but, hitherto, we cannot admit any valid reasoning against them, and believe that none can be fairly produced. It is by the force of "our pleas" that we alter the conviction, and change or modify the practice of so many who hear our arguments fully stated, and, if not sound, the effects produced could not be witnessed—the convictions of individuals being made evidence, in large numbers of people even, against the errors of their own dietetic practice.

As to the time required for experiment, it is forgotten that the Vegetarian system is not new, but a fact of history and experience in all time. Races, nations, armies, individuals, in the highest civilization of the past, have practised and proved it. Races as well as individual experience again prove its correctness now, and as regards society here, by the least fallacious of comparisons—that of a man with his former self, whatever that might happen to be. The "boasted health and spirits" of Vegetarians are but a popular expression of this, and one commanding its measure of respect too. And as to the opinions of physicians, why, they can form few just ones of Vegetarians, for the common accident of Vegetarians is to *take leave of them* in getting into their improved practice; and where required, the experience is that the conservative power of the body is higher than on the meat diet, and that less care and less medicine are required to render relief, or effect a cure. And again, if some have been found who said they had tried Vegetarianism, and had to desist for their wit's sake, we venture to say the experiments tried were curious enough, if honestly disclosed. We know of no such failures where intelligence and reason are brought to bear; and whilst these experiments referred to may have been of the "biscuit and water" kind, or other similar ones not less unreasonable, commonly to be associated with what are called "failures," the fact is, as even meat-eaters well know, the mind is clearer and readier for intellectual occupation, as the body is for labour, under a judicious practice of abstinence from flesh.

But after this we are told,

"If we look a little further—to temper—there is something more certain before us; something quite indubitable to observation. The Vegetarians claim for themselves unbounded good humour; and yet their publications are filled, from end to end, with the coarsest imputations against the eaters of meat. All eaters of meat are called gross, coarse, and inhuman. That they are so is taken for granted, and all representations are grounded on the supposed fact. Pretty and attractive descriptions of fruits, vegetable dainties, and confectionary, and of arbours and picnics on grassy slopes, and of limpid streams, and so on, are contrasted with 'huge masses of meat,' 'bloody flesh,' and the like, to support the accusation of grossness, as if it were not possible, if their adversaries had a mind, to describe delicate speckled trout, and tender cutlets, and relishing ham, and juicy loins of mutton, and in the same breath, the swarms of insect life which are devoured with raw vegetables, and boiled alive with cooked ones. The Vegetarians should remember the story of the Brahmin, who, when shown the animalcule life of the pure water he drank, broke the microscope."

And last, are remarks about the cruelty to animals "that must be perpetrated if men left off eating meat,"—if animals were not allowed to exist in such numbers—ending by remarking,

"But all such imputation and recrimination is a sad pity. What Vegetarians and all other people have to do is to eat what they find agrees with them best; and '*Honi soit qui mal y pense.*' If they will be satisfied with doing this—or whether, indeed, they are so satisfied or not—we shall be thankful to them for all good services in advocating a reform in the shambles, a purification of the Thames, agricultural improvement, and a sober, frugal, and discreet method of living among the working men, to whom they are now particularly addressing themselves."

But, really, have we again to disclaim raw and unwashed vegetables, or to repeat, once again, that the story of animalcule life in pure water is, like the hint of the Brahmin, purely a *story* of the least reputable kind—fermenting vegetable matter in water, or stagnant pond or ditch water, being required to produce the effects referred to; or that, demand falling off, the supply of animals (created in obedience to the dictates of a taste for flesh) will also diminish in a progressive and insensible way?

For the rest, we have here the evidence presented by large audiences, that there is a singular and convincing effect produced by a single honest exposition of our principles; for how else can we read these remarks, obviously suggested by the perusal of our recent number following the Annual Meeting of the Society? and after we have set the matter right as to "temper," by saying that a great mistake is here made, and that while coarse expressions, as regard the *system* of eating the flesh of animals, are avoided by us, and no instance of reproach to *individuals* is offered, we can only fairly conclude that the matter about our denunciation is rather suggested by the conviction and imaginative perceptions of our critic, than by anything found in other Vegetarian writing. We will not

venture into the comparison suggested by the "speckled trout" (beautiful, truly, in a state of nature, like the other creatures commonly destroyed for food), "tender cutlets, and relishing ham," for this would be attempting to contrast the rude rhyme of artificial habit with the true poetry of nature, in her teeming stores of the vegetable kingdom, and this, like some of our other sayings, might be by mistake applied to the consciousness of the individual, rather than to the errors of the mixed-diet system.

On the whole, then, whilst we apologize to our readers for the length of this notice, we congratulate them upon the additional evidence it presents of the soundness and importance of the arguments which support the Vegetarian practice.

RECENT CONTROVERSIAL ARTICLES.

J. B.—The recent articles of several newspapers, provoked, no doubt, by the influence of the recent meetings and lectures in Scotland and Newcastle, are none of them, we fear worthy of any notice in our limited space. The excellent President of the Society might well have been covered with proof arguments, from the little that seems to have been taken exception to, and which a moment's consideration on the part of the writer, if in candour and honesty, would not have dissipated. Our space, however, having already been much drawn upon in this direction, we must reserve any notice of the correspondence referred to, and merely here give a letter inserted in the *Edinburgh News*, with a reply by Mr. SIMPSON, a copy of which we are favoured with.

DIETETIC REFORM.

"To the Editor of the Edinburgh News."

"SIR—In Mr. SIMPSON'S address on dietetic reform, as reported in the *News* of Saturday last, the following passages occur:—'Scripture was supposed to sweep away all their arguments at once. Flesh-eating had been permitted since the flood; but it would be admitted that a permissive system was inferior to a direct appointment.' And, farther on—'CHRIST was supposed to have eaten fish. Some commentators, however, doubted what was meant by the word rendered 'fish;' and, while he would leave all in freedom, he begged to say that the most that could be said was, that CHRIST sat at table where this food was; that he partook of it there was no direct evidence.'

"'The herb bearing seed and the tree bearing fruit' were certainly given in the beginning to man for food, but at the same time there was given to every beast, fowl, and creeping thing, every green herb for meat; and so, according to Mr. SIMPSON'S mode of argument, no carnivorous animals were created until a later period. The 'permissive system' introduced after the flood may or may not have been the commencement of flesh-eating, but the permission was certainly given as a blessing; for we find in Genesis ix. that 'GOD blessed NOAH and his sons,' and a part of the blessing was in these words—'Every moving thing that liveth shall be meat for you.' In the institution of the feast of the Passover, this positive command is given—'They shall eat the flesh (of the lamb appointed to be slain in every house) in that night roast with fire.' Again, when ELIJAH the prophet was in hiding by the brook Cherith, he was miraculously fed by the ravens with 'bread and flesh in the morning, and bread and flesh in the evening'—a direct sanction, at least, of the system.

"'CHRIST was supposed to have eaten fish; but,' says Mr. SIMPSON, 'that he partook of it there is no direct evidence.' But, turning to the 24th chapter of ST. LUKE, we find that the disciples 'gave him a piece of a broiled fish and of an honeycomb; and he took it, and did eat before them.' And on many occasions he gave this food to others. Whatever doubts learned commentators may entertain as to the meaning of the word rendered 'fish,' I humbly think that very little difference of opinion need exist on the subject: for we read of the disciples fishing with nets in the Sea of Tiberias and elsewhere, and I think it most probable that the fishes caught with nets in those days were at all events creatures of the same species as the fish caught now.

"It appears to me that Vegetarians, in enforcing their views, are doing their utmost to inculcate error, and are teaching men to be guilty of ingratitude, by rejecting and considering as little better than a curse that which has been given to us as a blessing. There is a passage in ST. PAUL'S First Epistle to TIMOTHY, which I conceive to have a very direct bearing on this subject—'In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which GOD hath created to be received with thanksgiving of them which believe and know the truth. For every creature of GOD is good, and nothing to be refused, if it be received with thanksgiving." "I am, etc.,

"*Edinburgh*, 16*th October*, 1855." "T."

"To the Editor of the Edinburgh News."

"SIR—I beg to address a few remarks, rather under a sense of duty then in the spirit of controversy, with the object of correcting an impression into which some of your readers may probably have fallen, from the nature and obvious sincerity of the communication of your correspondent 'T,' in your paper of Saturday last. In the address at the Queen Street Hall, as given (though somewhat at disadvantage) in the condensed report of the *Edinburgh News* of the 13th inst. it was attempted to be shown that the Vegetarian practice of diet is established in the natural constitution of man, as the only dietetic system in harmony with his physical, intellectual, and moral nature. In proof of this, arguments were presented in relation to the special instincts of man, to anatomy, physiology, chemistry, history,

and experience, showing that man was not reconstituted with the permission to eat the flesh of animals after the flood, but that there is the same wisdom in subsistence upon fruits, roots, and grain, now, as there doubtless was in the original appointment of the 'herb bearing seed and the fruit tree yielding fruit,' in the primitive condition of man, when all things were declared to be 'very good.'

"The remarks of your correspondent 'T,' would, however, though unintentionally, lead the reader to suppose that the Vegetarian system had been argued on scriptural grounds, and had thus a *moral obligation* attached to it, which was not the case, Scripture only being referred to in refutation of the statement that the Bible was opposed to Vegetarianism, except so far as to point out the history of the appointment of man's food, and the history of the question subsequent to the fall of man, to the sanction of which your correspondent refers.

"I am the more anxious to correct this erroneous impression, because the Vegetarian Society is an organization apart from any code of opinions whatever, and merely numbers within its ranks all who, having abjured the flesh of animals as food, are desirous of spreading a knowledge of the practical benefit thence resulting.

"I much regret, that your correspondent should have committed the mistake of concluding, 'that Vegetarians, in enforcing their views, are doing their utmost to inculcate error, and are teaching men to be guilty of ingratitude, by rejecting and considering as little better than a curse that which has been given to us as a blessing.' A little consideration and a better acquaintance with the objects of the Vegetarian movement might, doubtless, have prevented this, as well as the offensive reference to the apostacy referred to by St. Paul in his epistle to Timothy. Vegetarians, even if the common acceptation of the term 'meats' be permitted, do not 'command' to abstain at all, but simply invite to the consideration of the system, as more in accordance with nature, reason, and enlightened civilization, than preying upon the animal creation for what, in sober fact, is *vegetable* nutriment after all, and if philosophically taken from the orchard, the garden, and the farm, might be had simply, cheaply, at first hand, and without the accidents of disease.

"I am, Sir, your obedient servant,
"JAMES SIMPSON."

"*Foxhill Bank, Oct. 25th*, 1855."

We are happy to see that the object of Mr. Simpson in his letter, is to prevent misconception as to the object of the Vegetarian movement, rather than to enter upon expositions of texts, or the theories of Scripture, though much might doubtless be said upon the subject, were it not one which a little careful reading will readily settle in the minds of all who look beyond the mere letter of Scripture.

THE "VEGETARIAN HUMBUG" TRACT.

H. J.—We withhold any further brief remarks upon the tract mentioned in our last,* after observing, in accordance with our promise, that the gross perversion of the chemical statements, made by Liebig in speaking of the brine of meat, in his *Letters on Chemistry*, has already been exposed in the *Messenger*.† Liebig speaks of salt extracting the mineral or inorganic matter of meat covered with it, and that the *brine* formed, then contains nearly all the nutritive parts of the meat, and proceeds to call this fluid surrounding the meat, "not common water, but soup, with all its constituents, organic and inorganic." The fallacy of the writer of the *Vegetarian Humbug* tract, consists in speaking of the 63 4-10ths of *common water* found in 100 lbs. of butcher's meat, as *containing the ingredients of the brine above referred to*, which is not the case, the whole available matter in the 100 lbs. of butcher's meat, *of every kind*, being only 36 6-10ths lbs.

Parts of three separate sentences of a page of Liebig's writing have to be joined together, *rejecting all intermediate matter*, to make up this garbled statement, "that the water of flesh is nutritive," and thus the absurdity is promulgated with the influence of a great name falsely attached to it.

The other glaring misrepresentation consists in conveying to the minds of strangers that there is some religious creed attached to Vegetarianism. The Vegetarian organization having neither creed or moral opinions to be subscribed to, but simply abstinence from flesh, and co-operation to make known its benefits to others "as a bond of union," it is needless to say it embraces every one, however varied their opinions, and thus does practically embrace all classes of religionists, without the Society being identified with any. The effect of the tract is thus, here again, to pervert and mislead.

We fear the tract in question is not worthy of further notice, but shall be glad see what H. J. can offer as useful in connexion with the subject, if he thinks well to condense his remarks to a brief space.

JEWISH MODE OF SLAUGHTERING ANIMALS.

S. J.—We give some comments upon the case referred to in our present number‡, and here present the best notice we have seen of the case, for the perusal of S. J. and our other readers, from the *Daily News*.

Curious Question—Slaughtering of Animals for Food.—A momentous question was on Tuesday submitted for the decision of the Lord Mayor's Court—the comparative humanity of Jewish and Christian

* *Controversialist and Correspondent*, p. 91.
† Vol. iii, *Controversialist and Correspondent*, p. 2.
‡ p. 95.

butchers. The Society for the Prevention of Cruelty to Animals, under a profound conviction that the former are in the habit of inflicting unnecessary cruelty upon the bullocks they slaughter, have conceived the brilliant idea of converting them to the gentler process of the latter, by exacting from them the penalties of the Act of Parliament passed in 1849. It appeared in evidence, that the Jewish and Christian modes of slaughtering a bullock—at least in the London slaughter-houses—are as follow:—The Jews cut the throat of the animal, and allow him to bleed to death. The Christians cleave its skull with a pole-axe, and thrust a cane into the aperture, "to stir about the brains." As far as we can judge from description, we should be disposed to say that the spectacle presented by the Christian process is the more revolting and brutalising of the two. It is, however, possible that it may subject the animal to less suffering. But how is this to be ascertained? It is said that the animal is longer in dying by the Jewish than by the Christian process; but does it thence follow of necessity that the pain suffered is more intense? Classical readers will recal the story of the old Romans under the tyrant Emperors, who chose death by bleeding as the least painful mode. The evidence on this point submitted to the Court of the Lord Mayor was in a great measure hypothetical. Such being the state of the case, the decision of Sir PETER LAURIE was sensible and just—that it did not appear that the mode of slaughter adopted by the Jews, inflicted so much more pain on the slaughtered animal as to warrant the offering of any shock to their religious opinions. And, consequently, it is with regret that we learn the determination of the Society to carry the matter before a higher tribunal.

THE VEGETARIAN TREASURY.

THE INFLUENCE OF WAR.

War suspends the rules of moral obligation, and what is long suspended is in danger of being totally abrogated. Civil wars strike deepest of all into the manners of the people. They vitiate their politics; they corrupt their morals; they prevent even the natural taste and relish of equity and justice. By teaching us to consider our fellow-creatures in an hostile light, the whole body of our nation becomes gradually less dear to us. The very names of affection and kindred, which were the bonds of charity whilst we agreed, become new incentives to hatred and rage when the communion of our country is dissolved.—BURKE.

CRUELTIES PRACTISED IN THE FATTENING OF ANIMALS.

Probably none of LIEBIG'S theories may appear so problematical as that which asserts that every manifestation of force, however trivial, is accompanied by a change of matter in the body. Yet there is no theory which can be more easily proved by reference to your own experience. You are well aware that poultry feeders confine their poultry when it is necessary to fatten them quickly. The cruel practice of nailing the feet of geese to the ground during fattening is owing to the anxiety of avaricious feeders to prevent the expenditure of a particle of the food by the motion of the animal. The greatest part* of the food consumed by an animal thus deprived of the means of motion goes to the production of fat. When pigs are put up to be fattened, they are removed from the yard in which exercise is permitted, and placed in a narrow sty, with little room to move. A small amount of the food being now expended in the production of motion, the pig rapidly increases in size.* This experiment forms an excellent illustration of the theory, that force is produced by an expenditure of matter. — Dr. LYON PLAYFAIR.

* Not *all*, because the involuntary motions, such as those of the heart and intestines, still proceed, and the heat of the body has to be sustained by the combustion of a portion of the food.

THE CROAT LABOURERS.

The Croat labourers astonish all who see them, by the enormous loads they carry, and by their great physical strength and endurance. Broad-chested, flat-backed men,

* An excellent proof of this view has been kindly pointed out to me by Mr. W. STACE, of Berwick, near Lewes. The experiment was performed by Lord EGREMONT, about the end of the last century, and is described in YOUNG'S *Survey of Sussex*, in the following words:—

"As there were some hogs that we wanted to keep over the summer, seven of the largest were put up to fat on the 25th of February; they were fatted upon barley-meal, of which they had as much as they could eat. Some days after, the observation of a particular circumstance suggested the following experiment:—A hog, nearly of the same size as the seven, but who had not been put up with them, because they appeared rather larger, but without weighing them, was confined on the 4th of March in a cage made of planks, of which one side was made to move with pegs, so as to fit exactly the size of the hog, with small holes at the bottom, to allow the water to drain from him, and a door behind to remove the soil. The cage stood upon four feet, about one foot from the ground, and was made to confine the hog so closely, that he could only stand up to feed, and lie down on his belly. He had only two bushels of barley meal, and the rest of his food was boiled potatoes. They were all killed on the 13th of April, and the weights were as follows (8 lbs. to the stone):—

The hog in the cage . . .	13 st. 2 lbs.
The average weight of the other hogs, all of the same breed . . .	11st. 3 lbs.

The hog in the cage was weighed before he was put in alive, 11 st. 1 lb.; he was kept five weeks, and then weighed alive, 18 st. 3 lbs. He had two bushels of barley-meal, and about eight bushels of potatoes. He was quite sulky for the first two days, and would eat nothing."

round-shouldered, with long arms, lean flanks, thick muscular thighs, and their calfless legs—feeding simply, and living quietly and temperately—the Croats perform daily an amount of work in conveying heavy articles on their backs, which would amaze any one who has not seen a Constantinople hamal. Their camp, outside the town, is extremely picturesque, and, I am bound to add, dirty. A rich flavour of onions impregnates the air for a considerable distance around, mingled with reminiscences of ancient Parmesan, and the messes which the nasty-handed Phillises dress for themselves do not look very inviting, but certainly contain plenty of nutriment, and are better, I dare say, than the tough pork and tougher biscuit of our own ration. The men are like Greeks of the Isles in dress, arms, and carriage; but they have an expression of honest ferocity, courage, and manliness in their faces, which at once distinguishes them from their Hellenic brethren. We have also a number of strong hamals in our service, who are very useful as beasts of burden to the commissariat. — *Times' Correspondent, March 2nd*, 1855.

AFRICAN EPICURISM.

African epicures esteem as one of their greatest delicacies a tender young monkey, highly seasoned and spiced, and baked in a jar set in the earth, with a fire over it, in gipsy fashion.—*A Month at Algiers.*

EFFECTS OF THE CONSUMPTION OF TEA AND COFFEE ON THE POOR.

The poorest and humblest amongst us, who has his own little earnings to spend, devotes a small part of it to the purchase of tea or coffee. He can barely buy bread and milk, or potatoes and salt, yet the cup of tea or coffee is preferred to the extra potato or the somewhat larger loaf. And if thereby his stomach is less filled, his hunger is equally stayed, and his comfort, both bodily and mental, wonderfully increased. He will probably live as long under the one regimen as the other; and while he does live, he will both be less miserable in mind, and will show more blood and spirit in the face of difficulties, than if he had denied himself his trifling indulgence. Besides the mere brickwork and marble, so to speak, by which the human body is built up and sustained, there are rarer forms of matter upon which the life of the body and the comfort of animal existence most essentially depend. This truth is not unworthy the consideration of those to whom the arrangement of the dietaries of our prisons, and other public institutions, has been intrusted. So many ounces of gluten, and so many of starch and fat, are assigned by these food-providers as an ample allowance for everyday use. From these dietaries, except for the infirm and the invalid, tea and coffee are for the most part excluded. And in this they follow the counsel of those who have hitherto been regarded as chief authorities on the chemistry of nutrition. But it is worthy of trial whether the lessening of the general bodily waste which would follow the consumption of a daily allowance of coffee, would not cause a saving of gluten and starch equal to the cost of the coffee; and should this not prove the case, whether the increased comfort and happiness of the inmates, and the greater consequent facility of management, would not make up for the difference, if any. The inquiry is an interesting one in physiological economics, and it is not undeserving of the serious attention of those benevolent minds which, in so many parts of our islands, have found in the prisons and houses of correction their most favourite fields of exertion.—*Johnston's Chemistry of Common Life.*

LENTILS.

These plants are rarely grown in England, and then only as food for cattle. In most parts of the Continent they are cultivated for the use of man, and the seeds are made into soups, or become an ingredient in other culinary preparations. They are readily softened by, and mixed with water, forming with it a pottage of a chocolate colour. In Catholic countries, where the formulary enjoins a number of meagre days, such plants as the kidney bean, and the lentil are more cultivated than they are in countries where the religion of the people does not prescribe the same observances. In England there are no fasts scattered through the year, on which the people are expected to subsist upon pulse, with the addition of vegetable oils. The use of haricots and lentils is therefore but little known in this country.

According to the analysis of Dr. Playfair, the lentil contains more nitrogenous matter than any of the leguminosæ, and consequently is more nutritious where digested than any of the other forms of leguminous seeds.* The lentil is consumed in the East in considerable quantities, and a curious proof of its value as a nutritious diet is afforded by the use which is made of it amongst the Hindoos, who always have recourse to lentils in addition to their rice when engaged in laborious work, such as rowing on the Ganges, etc.—H. C. in *Family Friend.*

* See *Vegetarian Messenger*, vol. iii. *Controversialist and Correspondent*, p. 25.

THE RECENT BIRMINGHAM BANQUET.

The whole proceedings in connection with the recent Festival in Birmingham, have, we learn, proved highly satisfactory to all present, whether as guests or as Vegetarians, interested in the success of the undertaking. The appearance of the Town Hall, highly decorated as it is, with its nine long lines of tables decorated with bouquets of flowers and evergreens, was at once striking and beautiful, and when the seats were filled with guests, and the complete provision of the entertainment placed before them, all doubt as to the practicability of the Vegetarian system of living, seemed, with the merest stranger, for the time at least, most effectually removed.

Nor have we reason to say less of the reception of the intellectual entertainment that followed, interspersed with brilliant pieces of music by a large and most effective orchestra, and received with the liveliest interest by the audience, largely increased after the Banquet was over, by the admission of strangers to the great gallery, and side galleries of the Hall.

On the whole, we remember no entertainment so complete in arrangements as this, and with the able assistance rendered from a distance, think the promise of a festival, "on a scale of magnificence" hitherto unsurpassed, was amply redeemed by our Birmingham friends, and that its influence must tend considerably to the advancement of Vegetarianism in the midland counties.

THE CLOSE OF THE YEAR.

We have little to intimate to our subscribers and friends, in relation to the close of another period of our labours in their service, and that of the Vegetarian cause, beyond the fact that we hope to continue our efforts to extend the knowledge of Vegetarianism, as usual, with the commencement of the coming year.

In reviewing the period since the Annual Meeting, it is encouraging to notice the number of large and important meetings that have taken place both in Scotland and England, as well as the Banquets given in Glasgow and Birmingham, and with a proposed visit of the President of the Society to Yorkshire, Lincolnshire, and Essex, if not to London also, during the course of the present month, we think there is encouraging evidence of activity, such as affords the best earnest of usefulness during the approaching year.

The season, however, is one of profitable reflection for all, and especially so if the short comings of each during the past year be carefully reviewed, in the honest purpose of discharging many obligations to the world in the coming year, which have been permitted either to lie over, or have only received a very limited share of our attention during the present year. We have, doubtless, many zealous friends and earnest workers in the spread of Vegetarianism, and others who subscribe liberally of their means to this end; but what we seek, and hope for, is a still more extended service of our cause, both in money and advocacy, than we are now favoured with, and such as shall bring out and absorb the power for usefulness of many who are not now active coworkers with us. May we not reasonably hope that the year 1856 will call into activity this comparatively unproductive capital, and from this time make it abundantly productive in the service of humanity!

THE FACTS AT OUR DOORS.

It is singular that so many pertinent facts, illustrating the sufficiency and completeness of the Vegetarian practice of diet, should so constantly present themselves to every observer in every country of the world, including those the most flesh-eating, without these appearing to have their due weight, or, indeed, to have been noticed. A small section only of the people of the earth, amounting only to from a fourth to a third of the whole, consume flesh habitually, whilst the remaining two-thirds to three-fourths subsist upon the products of the vegetable kingdom. But still the popular con-

viction is anything but in accordance with this; and though in every country of Europe most advanced in arts and civilization, the notion prevails that "everybody eats meat," we find that these even are no exceptions, but that here, as elsewhere, the great bulk of the hard work of the world is done upon a diet ranging between the various articles of vegetable food, the flesh of animals being rarely used.

An interesting incident of the observations of Professor CUBI, of Barcelona, a distinguished mental philosopher, amply corroborates these conclusions in relation to Spain.

"In the province of Spain, called Valencia, we find a race of men and women, celebrated for strength and beauty beyond those of other parts of the country; this is a fact so well known that I need make no comment upon it. These people live entirely upon rice and other vegetable products. In Gallago, also, you find a very strong race of men. If you wish a proof, I refer you to the documents of WELLINGTON, who speaks of them as the finest and bravest race in Spain. Ninety-nine out of every hundred of these live on bread made of Indian corn; and, if they eat anything else, it is the leaves of turnips boiled with this bread. In the province in which I was born, again, the people live upon vegetables, and chiefly upon Indian corn, not made into bread, but simply boiled; and, certainly, I never saw a race of men finer, gayer, or more pleased with their work. When I arrived in England, some three years ago, having been accustomed to hear it spoken of as 'the garden of the world,' I was very much surprised to see the greatest portion of the land employed for raising food for cattle. Can a nation be called great which fills its fields with food for animals chiefly? In Spain you will find scarcely a field that is not filled with the produce of grain for the food of man.

"Until visiting England, I had no knowledge of a higher principle of living than that which commonly prevails; but now I see that this principle was held by men of ancient times. It is not a question of to-day merely; I see that all men, and animals too, in proportion as they rise in morals and excellence, are distinguished by adherence to Vegetarian diet. Which is the largest animal in the brute creation? Is he not a Vegetarian? What are the most useful animals? The horse, and camel, and others of that kind. These, too, are Vegetarians. Which are the most destructive and merciless? Are they not the carnivorous tribes? This is right: it is correct; just as it ought to be."

Another striking fact overlooked, is the small amount of the flesh of animals consumed, as compared with the bulk of other vegetable matter; whilst, notwithstanding, the flesh-meat has the credit of doing nearly everything in supplying the wants of the body.

Professor CUBI remarks, that until visiting this country, and having his attention directed to the subject, "the higher principle of living" had not engaged his attention; and it is just here, no doubt, as everywhere else, the force of habitual thinking and acting has to be arrested, to give time for new perceptions and reflection, before the truths which prevail around us can be discerned, and again serve as guides in the paths of nature and of happiness, from which we have wandered.

THE CONTROVERSIALIST AND CORRESPONDENT.

CONTROVERSIAL ARTICLES.

J. B.—The newspapers that presented controversial articles after the visit of the President of the Society to Scotland and Newcastle, were the *Glasgow Examiner*, the *Edinburgh Weekly Herald*, the *Gateshead Observer*, and the *Newcastle Chronicle*. In each of the three first, the prominent character of the leading article was adopted, and, in the last, a secondary notice similar to what was adopted in the leading weekly communications of interest and novelty. The writing of the *Glasgow Examiner*, as beforetime, was an attempt at severe criticism, especially upon the address of Mr. PILLSBURY, under the assumption of false conclusions of its own invention. The other three articles are best characterized as "harmless attempts to say something, without knowing precisely what to be at," much of which would probably have been spared if the writers had only either not felt obliged to write, or had known more of the subject in question. We give one of the articles from the *Weekly Herald*, the most respectable of the three in point of matter, save for its absurd heading of "*The Modern Nebuchadnezzars*," to serve as a specimen of the three referred to:

"Societies and movements have been organized in our day for every conceivable cause under the sun; and, of course, some thorough reform is contemplated in every cause. What formerly was a mere idea, obtruding itself as an oral or written advice to a limited circle of acquaintances, and seeking to cure some foolish or pernicious habit, now gets consolidated into a palpable and bulky association, consisting of a staff of office-bearers, a code of laws, and as large a bag of funds as can be obtained by beg-

ging. The number of such societies is immense, and you can scarcely name a thing to be avoided but you will find some pompous organization expressly framed and worked to put it down. Whilst some are urgently needed, and admirably and successfully conducted for the reduction of great social evils, not a few are ludicrously trifling, as if their projectors and supporters meant to caricature the idea of all societies, and to quiz the public. Men and women are banded together in hundreds of thousands, pledging themselves to abstain from intoxicating drinks, and striving to banish intemperance from the land; but immediately alongside there is a company of highly fastidious and delicate folks, who live in imitation of NEBUCHADNEZZAR when he was insane, refuse to eat animal food, and seek to convert mankind to an exclusively vegetable diet. In an age when so much necessity and so many opportunities exist for assailing the overwhelming mass of physical and moral evils all around, when there are ample scope and irresistible motives for every well-doer to set about primary reforms, it is surely worse than ludicrous to see earnest apostles of Vegetarianism, and sworn enemies of animal food, the use of which no moralist or theologian can show to be in the least improper, nor medical men to be in the least hurtful to health. In our own city, a large and important public meeting is held one day to consider measures bearing upon the reduction of our crying national intemperance; and here, too, on the day following, a gathering of the Edinburgh Vegetarian Association took place to do battle against a diet of fish, flesh, and every dish got by slaughter. The evil, physical, moral, and mental, is surely so infinitesimal, that, in the presence of manifold and palpable wickedness, it may well be left alone until the Millennium; and then, in a restored paradisaic state, it may be asked if ADAM did not subsist entirely on fruit, and if we may not follow his example.

"All the speakers at the Edinburgh meeting expatiated on their high state of health personally. They were in a splendid sanitary condition, for which Vegetarianism got all the praise. There is no *bore* like the person who is ever talking either of his good or his bad health. He carries the atmosphere of a hospital about with him; and, when he opens his lips, you fancy a castor-oil bottle uncorked and brought under your nose to afflict you with squeamishness. His conversation is nothing but a lengthy medical *bulletin*, telling of headaches, stomach-pains, etc. etc., either endured or escaped. The Vegetarian is such a bore of the first magnitude. If he talk about the system advocated, it is always in gross and morbid connection with his own system, especially in the abdominal region. He cannot mention apples, and still more pleasant fruit, without a reference to his bowels; and the branches and foliage vanish in a world of 'tripe.' And yet, Vegetarians, who make everybody near them so squeamish, pretend, like Mr. SIMPSON, to view 'raw-flesh as offensive to the sight and touch of man,' and the 'odour of burned flesh [Mr. SIMPSON'S would-be sarcastic phraseology for roast beef] as disgusting.' Yet, after some slight experience, we would rather pass an hour in a butcher's shop, or in the close neighbourhood of cooking, than in a Vegetarian's drawing-room, especially if he were present to descant upon his health.

"Mr. SIMPSON, from Lancashire, was one of the principal speakers. He gave statistics and details of the progress of the cause. Seventy-nine members of the Society in England 'had been Vegetarians all their lives!' Save us from meeting, either in public or in private, with any of that number, for with what a forty-horse power would they speak of their health, with what an infectiously vivid disgust would they discourse upon 'burned flesh,' and with what revolting minuteness would they show how every particle of their own sweet and pure bodies was composed of 'split peas, Spanish beans, and lentils!' We shall not follow Mr. SIMPSON into his proofs that a vegetable diet is the more humane, nutritive, and cheap. He cannot annihilate every day experience that the use of animal food does not infuriate or debase heart and intellect, nor poison and injure the body. He states that no Vegetarian has ever died of cholera. We overlook the fact that, generally, a *free use* of vegetables superinduces tendencies to cholera, and the inference that an *exclusive* use should give more decided tendencies, and content ourselves with hinting that the very, very small number of Vegetarians may furnish the true reason of the non-mortality. We daresay that, if a society were formed of men who chose to walk on their heads, it would be found, after a general visitation of cholera, that they had escaped.

"Another speaker was Mr. NELSON, from Manchester, who sought to show, by actual instances, that a vegetable diet is favourable to the growth and cultivation of the intellect. PYTHAGORAS, SWEDENBORG, and JOHN WESLEY, were adduced. Why was NEBUCHADNEZZAR, as both a scriptural and royal example, omitted?

"The meeting was then favoured with addresses from two members of the Society in our own city, giving valuable information—as we formerly remarked that all Vegetarians were prone to do—about their own physical system and state of health. The one communicated to the public what his exact weight, imperial standard, for the last twenty years had been, adding the cheering fact that his adoption of Vegetarianism had not subtracted a single ounce; and the other revealed that, by becoming a Vegetarian, he had succeeded in getting rid of a 'pain in his stomach," which had been a troublesome lodger there for the long lease of twenty years, and that now 'he could not tell in what part of his body his stomach lay.' His squeamish hearers would have thanked him had he kept them in ignorance of his 'stomach' altogether."

Our impression on reading such an effusion as the above, is, first, one of regret that any one should feel obliged to write such matter; and next, that something less gratuitous and *inventive* should not have been

dwelt upon. All the speakers did *not* expatiate upon, or even refer to personal health, and if they had done so, the reference would have been by no means out of place. We need hardly say that the remarks about Vegetarians boring others with communications and conversations about their health are absurd, and that they no more rejoice in the reference imputed to them, than in the matter suggested by it, which, unfortunately for propriety, in more respects than one, is still a common article of diet amongst more than the lowest classes in Scotland.

The reference to the history of NEBUCHADNEZZAR will, of course, be good only when we advocate the eating of grass, and thus can be left in its absurdity. The evils of error in diet are by no means "infinitesimal," but, we argue, are at the root of the larger social evils of society. Had our critic not better, therefore, have waited and reflected before writing! Temperance cannot hold her own without our system; and before the "Millennium" can arrive, the practice of men must harmonize with the state so typified—"when nothing shall hurt or destroy,"—with the practice of which the slaughter of animals and preying on their flesh is, of course, incompatible.

The above will serve as a comment on an article, the result, we incline to think, rather of the error of writing too soon than of any thing less favourable; and we trust that a future time may prove to the writer, that the principles he has mistaken are essential, or have at least certainly much to do with the removal of the "great social evils" of the world, for which attention is claimed.

THE VEGETARIAN TREASURY.

ENMITIES AND DIFFERENCES.

"As horses start aside from objects they see imperfectly, so do men. Enmities are excited by an indistinct view; they would be allayed by conference. Look at any long avenue of trees, by which the traveller on our principal highways is protected from the sun. Those at the beginning are wide apart; but those at the end almost meet. Thus happens it frequently in opinions. Men who were far asunder, come nearer and nearer in the course of life, if they have strength enough to quell, or good sense enough to temper and assuage, their earlier animosities."

CRUELTIES IN THE FATTENING OF ANIMALS.

In addition to the illustrations presented of the LIEBIG theory of the production of force,* we have an ample and most forcible illustration of the want of consideration and cruelty which characterize the acts of man, when once he has resolved to have the bodies of animals to meet the demands of appetite. In the abstract, men are ready to claim credit to themselves for causing temporary periods of satisfaction to numbers of animals, that, without the demand for their flesh as food, would not be called into existence; and, whilst the abnormal states which such animals have to encounter in one period or other of their lives, on reasonable consideration, amply balances these accidental pleasures referred to, it is obvious that there is no calculation or consideration for them whatever, as the above experiments amply attest, beyond what the direst self-interest can suggest. The argument otherwise, too, is spurious, it being no part of the object of meat-eaters to produce these happy results; but, as above seen, to have the demands of an artificial appetite satisfied, without any regard to considerations involving the suffering and death of animals.

J. S. J.

* p. 101.

CLEAR THE WAY.

"Men of thought! be up and stirring
Night and day:
Sow the seed—withdraw the curtain—
Clear the way!
Men of action, aid and cheer them,
As ye may!
Aid the dawning—tongue and pen;
Aid it, hopes of honest men:
Aid it, paper—aid it, type—
Aid it, for the hour is ripe;
And our earnest must not slacken
Into play.
Men of thought, and men of action,
Clear the way!"

SUPPLEMENT

TO THE

VEGETARIAN MESSENGER.

ACCRINGTON VEGETARIAN ASSOCIATION LECTURE.

On Friday evening, December 8th, a lecture on *Flesh Eating, Its History, Defenders, and Defences*, was given by Mr. Wm. Sandeman, Secretary of the Association, in the New Jerusalem School Room, Accrington.

James Simpson, Esq., President of the Association, occupied the chair, and in introducing the subject of the lecture, said—

He feared that if he spoke more than generally, he might anticipate some feature of the lecture. He would therefore make only a few brief remarks, and then they would proceed to the principal feature of the evening. It was a very strange world in which we lived. He did not, however, believe in the denunciations of evil sometimes indulged in concerning it. Mankind did not mean to be in error: people lived in error rather through a species of blindness than from voluntary wrong-doing. He liked to regard the world in this aspect, since he believed it accounted for much of the want of obedience to moral and physical laws we saw around us, but which, certainly, loudly proclaimed the world to be in error. If, then, there was so much error, and if this, again, kept people from seeing their true position, we must all admit that questions of diet might be involved in this disorder. They had, therefore, on that occasion, again invited attention to another feature touching dietetic reform, or the Vegetarian question. They did not reproach the world for wrong doing in this direction. Nothing could be further from his mind than to speak of flesh-eating as a "moral offence"; for, since nine-tenths of society had never had two thoughts upon the subject, and had been brought up in the custom of flesh-eating, this would be obviously wrong. Supposing, however, for the sake of argument, that the meat-eating system was a mistaken one, they had a great deal to contend with before they could enlighten the world upon this subject. All truth had to battle with error. In former times, the world persecuted men for stating new truths, or even put them out of the world altogether. It was in this way that Copernicus was near being treated, when he stated that the earth turned round the sun, instead of the sun turning round the earth, as was then supposed—he had to leave the world in haste, to avoid the persecution that awaited him. We saw, indeed, how he would have been treated, had his life been continued, from the fate of his successor Galileo, who was brought before the Inquisition, and on his bended knees made to say the truth referred to was a lie, and that the sun did really move round the earth. We had happily got beyond these follies now; and thus, now-a-days, if a man could even give more reasons for wearing the hair on the face, where nature obviously intended it to grow, than for putting a lather of soap upon it every morning, and scraping this off again along with the fresh growth of hair, he could do so, whilst those who still pleased to scrape, were likewise at liberty to do so. The illustration served to show that there was thus much more personal freedom in the present than in former times, and where they used to persecute we now contented ourselves with merely laughing a little. If, then, the foolish "cabbage-eating" Vegetarian system, as it was often considered, would not stand a laugh, backed, it might be, by the dictum of some medical man, who could not reasonably be expected to understand one half so much of the question at issue as any real experimenter in Vegetarianism (not having examined and studied it, and, above all, practically tested it, as he had), it would be a poor system indeed, and could not be expected to progress. Let them not, then, be deterred by the reception of new truths, since the Great Propounder of Christianity itself was said "to be mad," and "have a devil." One great reason why the world did not progress faster than it did, in relation to morals, as well as physical well-being, was, that people did not like to take the trouble to change their personal habits. A great number of people were guided in their practices by the "I like it" declaration, which had been so well rebuked by Dean Swift. How few persons, on being convinced of an erroneous practice, had the honesty and the resolution to acknowledge and carefully carry out a different practice! How many months, and even years in some cases, were allowed to elapse before the convictions of the understanding were reduced to practice! Who would dare to depart from prevailing practice, though erroneous, themselves embrace the truth, and lead the way to others? It needed a little moral courage to enable an individual in this way to depart from prevailing custom, and devote himself to the interests of high and noble truths; but, at the same time, it was seen that this separation from the ordinary thinking and acting of the world, was an essential of all moral progress. He thought, thus, it was mistakes that led to error, rather than the desire to do wrong, and it was in this way only that he believed people were wrong on the question of diet. They all, then, required forbearance in dealing with each other on these questions, and need not be surprised at the slow progress of a

given truth, since even Christianity, in 1854, had by no means converted the earth, and after more than eighteen hundred years had been spent in teaching its principles, how far was even the professedly Christian portion of it from its high and pure spirit. He thought the errors in relation to eating and drinking, and their associated practices, had much to do in maintaining that broad disparity that unfortunately existed between the high professions and exceedingly defective practices of men. It was happy, therefore, as well as wise, to meet to hear a lecture on this subject about to be addressed to them, in order that an opportunity might be given for inquiry in this direction, and with a view to ascertaining how much external habits, commonly overlooked, had to do with this serious result. (Applause.) Mr. SIMPSON then called upon Mr. SANDEMAN to deliver his lecture, who spoke as follows:—

Mr. Chairman and Friends — Before proceeding with this evening's lecture I would make one or two preliminary remarks. In the first place, it will be observed that the facts and arguments to be presented to your notice, are not entirely new, but that they have, for the most part, been either written or spoken upon before. The apology for this, it appears to me, lies in the fact, that seven years since the Vegetarian Society was formed, and during that time many lectures have been delivered, meetings held, and publications issued from the press, upon the subject of Vegetarianism. If, however, I am not able to present facts entirely new, I may, perhaps, place the old facts in a new light. No man occupies precisely the same spot of ground that another does at the same time, and hence, a number of persons will view the same object from different points of observation, and will each give different descriptions of it, yet all of them correct: so, in like manner, I may give you fresh descriptions of old objects, which you may have often heard described before. You will also observe, that the two first divisions of the lecture are chiefly descriptive, and you must not, therefore, be disappointed should you not find an argument in every sentence. In the third part of the lecture, which will be argumentative, I shall apply the facts narrated in the first two parts. You, no doubt, have remarked that the title of the lecture is "Flesh-eating," and not "Vegetarianism." Though to superficial observers it may appear a matter of indifference which term is used, it is not really so. The term Vegetarianism, is applied to the practice of using vegetable food, and Flesh-eating, to the practice of eating flesh. To consider the one, then, is not necessarily to consider the other, and the word Vegetarianism, in no way suggests any thoughts of flesh-eating, excepting in its antagonistic position to it. It is no part of my intention to quarrel with the name of the Vegetarian Society, but I may remark that logically it is not suggestive of its object, the name Vegetarian suggesting only the idea of vegetable food, whereas, the object is, really, to dissuade from the practice of flesh-eating. It appears to me that it would be well if the object of the Society were more kept in view. It is officially declared to be "to induce habits of abstinence from the flesh of animals as food"—all other objects, such as the dissemination of information upon the subject, and showing the advantages of a Vegetarian diet, are only subsidiary to it. People usually proceed on the assumption that it prescribes Vegetarian food alone, because the name of the Society is Vegetarian, whereas it prescribes no food whatever, but merely forbids the use of flesh to its members. Logically stated, then, the name of the Society is the Anti-flesh-eating Society; in other words, though the name is Vegetarian, its object is to induce anti-flesh-eating habits. This simple statement completely does away with many objections often urged to the eating of eggs, butter, and cheese, and the use of milk, by Vegetarians; and in order to prevent any objections of the kind which might have been urged against the present lecture, I have chosen for my subject that which it is the object of the Society to discountenance, rather than the mere name by which that object is indicated.

Without further occupying your time, I shall now proceed to the subject of the lecture; that is, as you are aware, Flesh-eating, its history, its defenders and defences. In pursuing the inquiry into the history of flesh-eating, I shall endeavour first to answer the question, Who are the flesh-eaters? Amongst the lower animals, we have lions, tigers, leopards, etc., which are purely carnivorous, and there are also other animals that might be termed mixed-diet eaters, such as the swine. It is with man, however, as a flesh-eater, that we have chiefly to do. Among the purely carnivorous tribes may be ranked the Patagonians, who inhabit a country at the most southern point of South America. I refer to them, because we have been often told that they are the tallest men in the world. Early accounts have described them as ten or eleven feet in height, but later ones reduced this to seven feet six, and measurements later still have reduced them to six feet four; some, indeed, say that five feet ten inches is about the average height. However this may be, it is unquestionable that they are a very tall people, and also strong and tolerably well made. The chief point of interest to us is, that they live chiefly upon flesh, and flesh-eaters would have us believe that this is the reason of their superior height. Now, before I believe this, I want to see the reason why it should be so. If the tendency of flesh is to make men grow tall, no doubt we shall find it so in the case of others besides the Patagonians. Before attempting to decide this question, however, it will be well to examine into the condition of other flesh-eating tribes. To the south of Patagonia, and very near to it, is an island called Terra del Fuego, the inhabitants of which live almost entirely upon flesh and fish, and very few vegetables are grown upon the island. These men present a perfect contrast to the Patagonians; instead of being tall they are short, instead of being well developed they are almost monsters in appearance. Their shoulders and chests are large and bony, while their arms and legs are very slender, and so disproportionate, that you could scarcely believe they belonged to their bodies; their heads are

very large and their mouth and nostrils much dilated. They are also remarkably dull and stupid, and as Captain COOK remarks, "They are a little, ugly, half-starved race." Now you will observe that there is no great distance between these two places, yet the two tribes are as different in physical development as they well can be. Amongst flesh-eaters, also, we have the Greenlanders and Esquimaux, who live chiefly upon whales and seals; they even drink the blood of the seal while warm, and eat dried herrings and whale oil. Captain ROSS relates that "their breakfast consists of from five to six pounds of fish"; and in another place he says, "Each man had eaten fourteen pounds of raw salmon (given them to see how much they would eat), and it was probably but a lunch after all, or a superfluous meal for the sake of our society." Dr. LOWNE says: "The miserable timid inhabitants of Northern Europe are as remarkable for their moral as well as physical and mental debility." The Laplanders live chiefly on the flesh of the reindeer, and are described as a puny race, weak both in mind and body; feeble, awkward, and helpless. The New Zealanders are another race of flesh-eaters, and have the reputation of being cannibals: whether this is so now or not I cannot say; but some of you no doubt remember the story of the missionary, that when the queen was sick, she was asked if there was anything she could fancy to eat, and that she replied, she thought she could suck the bones of a white baby's fingers. Then there are the Hottentots and Bushmen of South Africa, respecting whom the historian GIBBON says that they are the connecting link between the rational and irrational creation, so degraded and sensualized are they in every respect. MOFFAT, in his Missionary Labours, relates, that every kind of living creature is devoured by them, lizards, locusts, and grasshoppers not excepted; and that they even eat serpents, first cutting off the heads of the poisonous ones. The Bushmen often kill their own children without remorse, and sometimes throw them as a peace-offering to the hungry lion. In some few instances, however, you meet with a spark of natural affection, such as only places them on a level with the brute creation. These are a few instances of tribes whose chief diet is flesh, and without referring to others whose history would only be a repetition of what you have already heard, I think we cannot be far from the truth in concluding, that the flesh-eating tribes of the world are degraded, sensual, cruel, and blood-thirsty, while their physical development is generally of an inferior character. It ought also to be noticed, that the purely carnivorous tribes *are only tribes*, there are no great nations of such degraded beings: they are few in number and must necessarily remain so, so long as they live upon flesh, because the animals upon which they live require vegetable sustenance, and it requires a vast extent of ground to maintain a tribe of men who live by the chase. As an illustration of this, the Patagonians, before noticed, form a case in point: for, although they have been known to exist as a distinct race for hundreds of years, yet one part of Patagonia, of which observation has been taken, though capable of supporting millions of inhabitants, contains a population under one thousand.

It may be, however, and it is argued, that man is intended to live upon a mixed diet of flesh and vegetable food, and that it is unfair to take those tribes who live upon flesh alone as a sample of flesh-eaters. Without discussing what force there may be in this remark, I shall now proceed to notice the mixed diet nations. To save time, I shall take our own country as a specimen of other flesh-eating countries, and in doing so believe that no complaint of unfairness will be made. The kingdom of Great Britain and Ireland is made up, properly speaking, of three countries, which at one time were under three distinct governments, though now happily united under one. Each country, however, still retains many of its peculiar habits. In England there is more flesh consumed than in Scotland, and in Scotland there is more than in Ireland. In England especially is the opinion grounded of the superiority of a flesh diet. In Scotland this opinion is not so prevalent, oatmeal being the staple article of diet. In some parts of the Highlands, however, potatoes are considered essential to give the necessary support in hard labour. I may relate an anecdote as an illustration of this, which was related to me by a relative of my own. A party of Forfarshire gardeners were engaged by a Highland gentleman to do a piece of work on his estate, and as you know a Scotchman will generally argue if he has a chance, these men and the Highland people were soon engaged in a discussion as to the comparative merits of oatmeal and potatoes, when, after each had tried his prowess, an old Highlander exclaimed as a finisher to the debate, "Ye may crack aboot parritch and brose as ye like, but there is nothing a man can do a day's work aff like *taties*" (potatoes). In Ireland the same opinion holds in favour of potatoes. An Irish charwoman working at my house one day, seeing my little boy eating dry potatoes with great gusto, exclaimed in her delight, "Why he is a little Irishman, you should give him plenty of roasted potatoes and butter, they are so strengthening." You see people have their opinions on diet, but opinions do not guide us to a solution of the question. Let us, therefore come to facts. I regret that I have not so many as I should like, but I have selected the best I could get. The most important is a table of Professor FORBES, of Edinburgh, who instituted a number of experiments extending over a series of years, as to the comparative height, weight, and strength of a number of Englishmen, Scotchmen, and Irishmen. He compared these different people at the same age, the Irishman at twenty or twenty-five, with the Scotchman and Englishman at twenty or twenty-five. According to the first of these tables, the Irishman is the tallest, the Scotchman next, the Englishman least of all. Keep in mind that the Irishman eats least flesh, the Scotchman next, the Englishman most of all. In constructing a table in accordance with popular opinion upon this subject, you would have made the Englishman the tallest, because he eats the most beef; and the Irishman least, be-

cause he eats least beef; but popular opinion, in this case, is just the reverse of popular facts. As to weight, here again the Irishman is first, the Scotchman next, and JOHN BULL, with all his beef, brings up the rear. I must, however, notice that up to seventeen years of age the Englishman is heavier than the Scotchman, but at that age they become equal, and weigh 133½ lb., whilst the Irishman at the same age weighs 136 lb. The third table relates to strength, and is perhaps the most interesting and instructive of the three. It is very difficult to make a popular audience understand statistics, or at least carry these away with them. I shall try, however, to make this matter as clear as I can. The Englishman at twenty-five was able to raise a weight of 403 lb., the Scotchman 423 lb., the Irishman 432 lb.; the difference in strength between the Englishman and the Irishman being equal to 29 lb. These experiments were carried out during a lengthened period and with large numbers of men, as many as eighty Scotchmen and thirty Englishmen being measured, weighed, and tested, at one time. It was not a comparison of individuals but of numbers, and was carried on with strict accuracy throughout. Up to the age of eighteen the Scotchman is not so strong as the Englishman, the Englishman's strength at that age being represented by 352 lb. and the Scotchman's by 340, while at the same age the Irishman is 26 lb. stronger than the Scotchman, or 14 lb. stronger than the Englishman. At nineteen the Englishman and the Scotchman are both alike, but the Irishman is still ahead, and exceeds them by 26 lb. It also interesting to observe the rate at which each progresses in strength at different ages. Between the age of sixteen and seventeen the Englishman gains 16 lb. strength, the Scotchman 26, and the Irishman 26. Between the age of seventeen and eighteen, the Englishman gains 12 lb. of strength, and the Scotchman 20, and the Irishman 20. Between the age of eighteen and nineteen, the Englishman gains 14 lb., the Scotchman 18, and the Irishman 15: and it is remarkable that from this age up to twenty-five (beyond which the table does not extend) the Scotchman gains more strength per annum than either the Englishman or Irishman; in one year he gains nearly as much as both, in two others exactly the same as both, and in one other twice as much as both: thus from the age of twenty-one to twenty-two the Englishman gains 5 lb. and the Irishman 4, while during the same year the Scotchman gains 8. From twenty-two to twenty-three the Englishman gains 4, the Irishman 3, and the Scotchman 7. From twenty-three to twenty-four, the Englishman gains 1 lb., the Irishman 1, and the Scotchman 4; and from twenty-four to twenty-five, the Englishman gains 1, the Irishman 1, and the Scotchman 2. I am inclined to think, therefore, that as the Scotchman continues to add to his strength in a much greater ratio than the Englishman or Irishman, after he has reached the age of twenty, that if the experiments were continued to the age of thirty or thirty-five, it would be found that the Scotchman is not only stronger than the Englishman, but also stronger than the Irishman, and this superiority is to be expected from the superior character of the oatmeal, either as compared with flesh or potatoes. One other point worthy of notice is, that the strength of the beef-eating Englishman is developed more rapidly before the age of sixteen than afterwards. From the age of sixteen to twenty-five, the total number of pounds of strength gained by the Englishman is 67 lb. whereas the Scotchman, during the same period, gains 109 lb., and the Irishman 89. In other words, at the age of sixteen, the Englishman is within 67 lb. of his full strength, while the Scotchman is not so mature, but has 109 lb. to gain before reaching that point. These figures, then, corroborate the fact so often referred to by Vegetarians, of flesh-meat being so stimulating, and that those brought up with it come sooner to maturity as well as to old age and death. They also place before us in a striking light, the decided inferiority of the flesh-diet, inasmuch as in this comparison of the three countries, strength, height, and weight decrease just in proportion to the quantity of flesh consumed. In speaking of England as a flesh-eating country, we are apt to suppose that every one gets flesh as a regular article of diet, whereas many families use it very rarely. In proof of this I may narrate a circumstance which occurred in our own neighbourhood. Some time ago I engaged a number of men to do some hard work; it was trenching a plot of ground for garden purposes. One of these men brought his dinner with him because he came from a distance, and I, noticing this, was induced to ask him what he lived upon, when he told me flour-porridge and "butter-cake" (bread and butter). In pretended surprise I asked him if he could do this hard work without flesh-meat. He laughed in my face at my supposed ignorance in asking this question, and told me that he did not see flesh-meat in his house above two or three times in the year. In agricultural districts, the labourer's wages only amount to 7s. or 8s., or 10s. at most, a week. These people cannot get flesh-meat often; I do not say they would not like it, but only they do not get it. It is interesting to inquire, then, Who eats most flesh? If it is not the labouring class it must be the middle and higher classes; and if flesh be necessary, and intended for supporting the strength of the labouring man, is it not strange that he should get least of it, for we find it to be a rule in nature that the most necessary things are the most plentiful, the cheapest, and the most easily attained; but regarding flesh we find just the contrary; and are led irresistibly to the conclusion, that since Nature cannot supply flesh plentifully enough and cheap enough for the labouring man, either that she is mistaken in making flesh necessary, or man is mistaken in thinking it so. I shall not detain you at this time with any comparison of the intellectual capabilities of the three nations; the question is a difficult one, and I do not think I could discuss it either with profit to you or satisfaction to myself.

Let us now glance at the second topic in the

syllabus—The cause, origin, and progress of flesh-eating. Here, again, I would remark that you must not expect to find an argument in every sentence, as a great part of this portion of the lecture must, like the preceding one, be necessarily descriptive. In examining this part of the subject it is necessary to go to the earliest records we can find, and this leads us to the Bible. There is no direct evidence as to the origin of flesh-eating, but I can present you with some valuable indirect evidence. We find that the Creator, in appointing man's food, said: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Now, if you go to any doctor or physiologist in the present day, and ask him to give you a dietary table of the best food for keeping up the health and strength of the body, would he not give you flesh as the article most fitted to do this? Most assuredly he would. Yet, in the passage I have read, there is no reference to flesh as food, only to the vegetable. Now, is it not most extraordinary, if what doctors and physiologists say of flesh is true, that GOD in appointing man's food takes no notice of it whatever? Nor is it an omission; for in the subsequent references to man's food we have no mention of flesh. Thus, "*Out of the ground,* made the LORD GOD to grow every tree that is pleasant to the sight, and good for food." "Cursed is the ground for thy sake; in sorrow shalt thou eat *of it* all the days of thy life. Thorns also and thistles shall it bring forth to thee; and *thou shalt eat the herb of the field;* in the sweat of thy face shalt thou *eat bread.*" It is very remarkable that there is no mention of flesh, if man ate this at the beginning. We do not, till the time of NOAH, find any reference to flesh as food; we then read that GOD said to NOAH: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat." We shall have something to say about this passage before the close of the lecture, we only quote it now in tracing the history of flesh-eating. It is the opinion of some commentators that flesh was permitted by GOD to shorten man's life, but whether it was so or not, certain it is that the lives of men became rapidly reduced after the flood. There is nothing further on this subject worthy of notice till the time when MOSES led the people of Israel out of the land of Egypt. When they had gone a few weeks' journey, then they began to complain of the scarcity of provisions. "Would to GOD," said they, "we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness to kill this whole assembly with hunger." It seems that GOD did not think that flesh was necessary for them, or he would have given it to them. In reply to their murmurings he sent them quails. There was no miracle here, for these birds were abundant: whether the bringing of them to the place where the people were, was a miracle, I cannot pretend to determine. But not only were quails sent, but manna also, and it is worthy of notice that the manna was supplied to them during all their wanderings in the wilderness for forty years, while the quails seem to have been supplied only for a very short time. Accordingly, in about twelve months after, it is recorded, "And the children of Israel wept again, and said, Who will give us flesh to eat? We remember the fish we did eat in Egypt freely, the cucumbers and the melons, and the leeks, and the onions, and the garlick. But now our soul is dried away, *there is nothing at all* besides this manna before our eyes." Their murmuring displeased GOD, who, however, promised MOSES to give them flesh, not for one day or two, but for a whole month, until it became loathsome unto them. MOSES seems to have been considerably astonished at this promise—and he began to number the people, who amounted to 600,000 footmen—and to wonder where all the flesh was to come from, to feed such a multitude for a whole month: and he said unto GOD, "Thou hast said I will give them flesh that they may eat a whole month. Shall the flocks and the herds be slain for them to suffice them? or shall all the fish of the sea be gathered together to suffice them?" There is something very instructive in these questions of MOSES. They show very conclusively, first, that the Israelites had flocks and herds, without eating them; and second, that they had not supplies of flesh from any other quarter. This last is indeed obvious from the question of the Israelites, "Who shall give us flesh to eat?" A short time before MOSES died, and just as the Israelites were about to enter the promised land, he addressed his parting advice to them, and respecting flesh he thus spoke: "When the LORD thy GOD shall enlarge thy border, as he hath promised thee, and thou shalt say I will eat flesh; because thy soul longeth to eat flesh, thou mayest eat flesh, whatsoever thy soul lusteth after: only be sure that thou eat not the blood: for the blood is the life, and thou mayest not eat the life with the flesh." This passage reveals to us pretty clearly the cause of people eating flesh. Whatever other reasons they may give, the true one is, "*I will* eat flesh, *because my soul longeth* to eat flesh." The Bible is a wonderful book for telling the truth, if people would only listen to it. Blood in this passage is prohibited to the Jews, and we have seen that it also was to NOAH. In the New Testament, likewise, Christians are enjoined to abstain from things strangled, and from blood. Most Christians, however, pay no attention to this prohibition, but obey custom and appetite, as if no such prohibition existed. I might trace the custom of flesh-eating down to the present time, and show that it is accompanied by a vast amount of cruelty even in our own country, and that although much of this is unnecessary, yet that it is not accidental to the custom, but forms part of it, and invariably accompanies it; but I think enough of narrative has been given for once, and I shall therefore pass on to the third part

of the lecture—namely, Its Defenders and Defences.

The defenders of flesh-eating are of course those who eat flesh, abstainers seldom defend it. One of their most favourite strongholds is the Bible, and one of their most powerful batteries in that stronghold is the passage I have already referred to: "Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things." Now, in order that we may understand the bearing of this passage, and find out where the balls of the battery hit, it is obviously necessary to examine the positions occupied by the Vegetarian and flesh-eater. Does the Vegetarian say that flesh-eating is a sin, that it is an immorality to eat flesh-meat? I do not say so, and I do not know any Vegetarians who do. In such a case this passage would be conclusive in the mouth of a flesh-eater, and completely destructive of the Vegetarian position. What, then, you may ask, does the Vegetarian say? It amounts to this: "I am at liberty to choose the very best food, the same as I am at liberty to select the very best drink, and I may lawfully abstain from that food which experience tells me is injurious. Experience testifies that I am in much better health without flesh than with it; chemistry informs me that flesh contains nothing but what can be found in vegetable food; and anatomy and physiology testify that vegetable food is the natural food of man." Now, allow me to ask, in what way does this passage invalidate any of these propositions? Does it say that every moving thing that liveth will suit my stomach better than vegetable food? Does it say that flesh in its chemical constituents is more perfect than vegetable food? or that man was originally intended to live upon flesh, and that his structure is in accordance with that intention? Certainly not, it says none of these things, and consequently fails even to touch, let alone destroy, the Vegetarian position. Now examine the position of the flesh-eater. He says, "Man is omnivorous, and was naturally designed to live upon flesh and blood; the composition of flesh and blood, and the teeth, stomach and intestines of man prove this; and, accordingly, I eat flesh and blood, oxen, sheep, and pigs, and also animals that are killed and die with the blood in them." Now look at the passage again, and see how it affects the flesh-eater's position. I like to take a passage in full, and therefore will give it entire: "Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things. *But flesh, with the life thereof, which is the blood thereof, ye shall not eat.*" If the flesh-eater will likewise quote the entire passage, he will at once destroy one half of his own position; his famous battery, instead of knocking down the Vegetarian, explodes of itself, and at once renders part of his own position untenable. He then pretends that he had good reasons for eating blood; that the passage is no authority to the Christian to deny himself the use of blood, that what was forbidden to NOAH was not forbidden to him; *he* lives under a different dispensation, and so on. But in answer to this, it is enough to say, that if the passage is no authority to the Christian in forbidding him the use of blood, neither can it be any authority in permitting him to eat flesh; for if what was forbidden to NOAH is not forbidden to him, neither is that which was permitted to NOAH permitted to him. Let him get out of this difficulty if he can. Let us, however, examine what this passage amounts to. Some have called it a command, but seeing that the thing commanded is, *to eat every moving thing that liveth*, I think he must be a bold man indeed who would attempt to carry this definition into practice. Others say it is a gift, quoting, "even as the green herb have I *given* you all things." Now, I contend that GOD would never make a gift of bad food to man, and that every gift of GOD is good and to be received with thanksgiving. Now, besides sheep and oxen, there are other moving things that live, yea thousands of them, too numerous, and some too loathsome to mention, and no one in his senses will maintain that these are the gift of GOD for food. O, but it may be said, it is an appointment. What! a second appointment? Do you mean to tell me that when GOD appointed man's food at first, he made a mistake, and required to rectify what he had done? Such a supposition is at once condemned by the statement which follows immediately after GOD'S appointment of the food of man. "And GOD saw every thing that he had made (done) and behold it was very good." The omniscience of GOD also condemns this supposition, for he undoubtedly knew what was best for man from the beginning, and appointed what was best too. The same objection also occurs to this being an appointment, as to its being a command or a gift, viz., that there are many "moving things that live," that are wholly unfit for food, even according to flesh-eaters' ideas. But if it is neither a command, a gift, nor an appointment, what is it? it may be asked. Having already seen what it is not, we are the more prepared to understand what it is, and I have no hesitation in affirming that it is a permission to eat flesh, and a permission only, while at the same time it positively forbids the eating of blood. It ought to be remembered, that being in the list of permissions, the practice of flesh-eating can no longer be looked upon as equal to that which has been appointed. I am permitted to fight the Russians or any one else should I feel justified in doing so, but then it was never intended that I should fight at all. I am permitted to be a slave-holder for anything to the contrary you can point out in the Word of GOD, yet GOD never appointed me to be a slave-holder. Not only so, but the patriarchs and kings of old were permitted to have a plurality of wives, and for anything you can prove to the contrary this permission exists till this day. Yet no one dreams that GOD appointed men to act so. In the beginning GOD appointed peace, liberty, and Vegetarianism, and gave to ADAM one wife, but in the latter days he has permitted war, slavery, flesh-eating, and a plurality of wives. No one, then, can be mistaken as to the character of permissions, they are things to be avoided as much as possible, and the more the better. Having thus combated and,

as I believe, annihilated the greatest stronghold of the flesh-eaters in the Bible, I think it unnecessary to take up your time with any other passages.

Amongst the other defences of flesh-eaters, we have the opinions of doctors, physiologists, and anatomists, set in array against us. As to the value of mere opinions, the more we examine them the less important do they appear. Opinions are only admissible where facts are unattainable. Allow me to illustrate this in a familiar way. Suppose I am walking out with a friend in this neighbourhood, and when at a particular place, he propounds the question to me, Is there a bed of coal under our feet? As to the *positive fact*, you will observe, I am ignorant, and I therefore answer, I do not know, but as there are coal pits all round, it is *my opinion* there are coals beneath our feet. An opinion you perceive is given, when the individual is ignorant of the fact. A learned geologist may give his opinion as to the existence of coal in a district, but the knowledge of the collier who has been in the pit is of far greater value. Keeping these remarks in view then, do not think I am assuming too much importance in attacking the opinions of men greater than myself, for the *knowledge* of a fool is superior to the *opinion* of a wise man.

I shall first refer you to the opinions of Dr. PEREIRA. He says: "Man obtains his food from both the animal and vegetable kingdoms. This is almost universally the case, and is a strong confirmation of the correctness of the inference drawn by the anatomist from the structure of the entire human digestive apparatus, that man is omnivorous." Now I have no objection to the statement he makes here, that man is omnivorous, if you take the words as they stand, and not what the writer means by them. He means to say that anatomists infer from man's structure that he is *naturally* omnivorous. He only says, however, that man *is* omnivorous, of which there can be no question, as man does eat both the flesh of animals and vegetable food. There is a great difference, however, between saying that man is omnivorous in his habits, and that he is *naturally* omnivorous. We are often deceived by words upon this subject; for when it is said that man is omnivorous, and facts are quoted to prove that in his habits he is so, we are apt to suppose the question settled; by and by, however, we shall see it is not so.

Dr. LOWNE says: "In respect to food man is omnivorous, even cannibal in the uncivilized state." If Dr. LOWNE here means that man is naturally omnivorous and cannibal, he makes a statement which few flesh-eaters will endorse, and every Vegetarian deny; but if he means that man is omnivorous and cannibal in his habits only, he utters nothing but a truism.

Dr. PEREIRA again says: "Animal flesh is a plastic element of nutrition." By this he means a kind of food that can be converted into the flesh of our bodies, as distinguished from vegetable food, the starch of which does not become flesh. He then adds: "Flesh being identical in composition with our own flesh and blood, it requires neither addition nor subtraction to render it nourishing, but in order that it may reach the different organs, it is necessary that it should be reduced to a liquid form." If, then, flesh be what he says—"requires neither addition nor subtraction," it is perfect, and a man requires nothing else for supporting the strength of his body; and if anything else be required, Dr. PEREIRA ought not to have used these words. He afterwards says: "The nutritive principles of animal foods are intermixed with a much smaller proportion of non-nutritive substances than those of vegetable foods. Hence animal diet yields a much larger amount of nourishment than vegetable diet." A statement to the same effect is made by Professor JOHNSTON: "The main differences between beef and bread are, *first*, that the flesh does not contain a particle of starch, which is so large an ingredient in plants; and, *second*, that the proportion of fibrine in ordinary flesh is about three times as great as in ordinary wheaten bread, or a pound of beef-steak is as nutritive as three pounds of wheaten bread in so far as the nutritive value of food depends upon this one ingredient." Both Dr. PEREIRA and Professor JOHNSTON agree that there is a much larger amount of nutriment to be got from flesh than from vegetable food. Assuming these gentlemen to be correct, the inference to be drawn from their statements evidently is that flesh food in practice will go three times farther than vegetable food; whereas in practice, the reverse is just the case. Flesh-eaters who live on flesh alone, consume from four to six times the weight of food in flesh which is necessary on a vegetable diet. For instance, a man at Liverpool, while walking a thousand miles in a thousand half-hours not long ago, was said to consume 5 or 6 lb. of flesh per day, besides a portion of vegetable food; and in every case which can be referred to of the purely carnivorous tribes, 8 lb. a day is a very moderate estimate of what they consume. According to this a Vegetarian ought to eat 24 lb. of vegetable food per day, if Dr. PEREIRA and Professor JOHNSTON'S statements are to be taken as correct. The fact, however, is, that practically, 1 lb. of wheat-meal, oat-meal, or peas-meal will yield more support to the body than three or four times that weight of flesh. Hence we find men, all over this country, and Scotland, who live principally upon vegetable food, require no more than 2 lb. weight per day to maintain them in perfect strength. The reason of this is supplied by Dr. PEREIRA himself. He goes on to say, "Bulk is perhaps nearly as necessary to the articles of diet as the nutrient principle. They should be so managed that one shall be in proportion to the other. Two highly nutritive a diet, is, probably, as fatal to the prolongation of life and health, as that which contains an insufficient quantity of nutriment." Now, the fact of the matter is just this, he means to say that flesh does require something added to it, or what is meant by his saying that bulk is necessary. It contains three times more gluten or nutritious matter for building up the body than some kinds of vegetable food, and thus

flesh is too nutritious, as Dr. PEREIRA expresses it, or in other words, the nutriment in flesh ought to be mixed with a certain portion of innutritious matter, and if it is not thus mixed, Dr. PEREIRA himself says that it will probably prove as fatal to life and health as food which contains an insufficient quantity of nutriment. What then becomes of the former statement that flesh requires neither addition nor subtraction to render it nourishing? It is clear that this is an exaggeration. The term "too nutritious" appears to be a very objectionable one, and apt to mislead, for most people will regard it as synonymous with "too good," whereas Dr. PEREIRA admits the injurious character of flesh under the term "too nutritious;" and its unfitness for sustaining health without a proportion of innutritious matter. Vegetable food, he himself informs us, contains a much larger proportion of non-nutritive substances than flesh; that is, it possesses the bulk requisite, and which the flesh wants; but not only so, it possesses nutriment also along with its bulk, which is just the condition Dr. PEREIRA considers necessary for the maintenance of health. Had he spoken of vegetable food as requiring neither addition nor subtraction, then, he would have only spoken the truth, which he himself tacitly admits. Dr. PEREIRA'S statements may be thus summed up. 1. Flesh is a *perfect* article of diet, and requires no addition or subtraction. 2. Flesh is an *imperfect* article of diet, and requires bulk added to its nutriment. 3. Flesh is too nutritious. 4. Too nutritious a diet is fatal to the prolongation of life and health. What need is there then for Vegetarians saying any more as to the injurious character of flesh? Here is enough admitted to save them the trouble of further argument. Further he says. 6. Bulk as well as nutriment is necessary. 7. Vegetable food contains both bulk and nutriment; and my inference therefore, is, that, according to Dr. PEREIRA'S own showing, it is the most perfect article of diet, notwithstanding all his efforts to prove the contrary.

Professor LAWRENCE says: "From his structure, actions, and habits, we conclude man to be naturally omnivorous." This is very different from simply saying that man *is* omnivorous. We shall speak presently as to man's structure, but first let us see what kind of evidence his actions and habits afford, from which to judge of what is natural to him. Man's habits and actions are two-fold, the one part good, the other bad. According to Professor LAWRENCE'S reasoning, his good actions denote that he was naturally formed for doing good, and his bad actions denote that he was naturally formed for doing evil. Man would thus appear omnivorous, morally as well as physically. Take another illustration or two of this mode of reasoning. Everybody admits that man is a sinner, and because he is so, according to this way of reasoning, GOD intended him to be a sinner, and he was naturally formed for committing sin. Again, we find that a particular tribe "the Ottomaques, on the banks of the Meta and Orinoco, feed on a fat unctuous earth, or a species of pipe clay, tinged with a little oxide of iron. They collect this clay very carefully, distinguishing it by the taste; they knead it into balls of four or six inches in diameter, which they bake slightly before a slow fire. These clods are soaked in water when about to be used, and each individual eats about a pound of the material every day." Because these people live in this way, we might with as much reason say that man was naturally intended to eat a pound of pipe clay per day. Now for man's structure. We shall see how unsatisfactory the arguments in favour of flesh-eating are. I really feel ashamed at having to meet such poor defences, and am sure I could say something better in favour of it myself. I like, if I have to conduct an argument, to meet with an opponent who can say something for himself. But let us hear Professor LAWRENCE again. He says: "The teeth of man have not the slightest resemblance to those of the carnivorous animals, except that their enamel is confined to the surface. He possesses, indeed, teeth called canine, but they do not exceed the level of the others, and are obviously unsuited to the purposes which the corresponding teeth execute in carnivorous animals." In other words, that the four teeth that are called canine, do not answer the same purposes in man that these teeth do in carnivorous animals. The carnivorous animal seizes his prey with his claws, and tears it with his canine teeth. But man does not do that, his mouth is not fitted for such a process, and when he eats flesh, he cuts it with a knife, and puts it into his mouth with a fork, and passes it by these so called canine teeth and chews it with his grinders; so that he not only does not tear flesh with his canine teeth, but does not even use them at all in the mastication of flesh. Professor LAWRENCE then speaks of the intestinal canal, and says, "When the legs of man are not measured in, man will be placed, by the length of his intestines, nearly in the same line with the monkey race, and will be removed to a considerable distance from the proper carnivorous. The form of the stomach and cœcum, and the structure of the whole alimentary canal, are very much alike in man and the monkey kind. Thus we find, that whether we consider the teeth and jaws, or the immediate instruments of digestion, the human structure closely resembles that of the simiæ; all of which in their natural state are completely herbivorous. Man possesses a tolerably large cœcum, and a cellular colon, which I believe are not found in any carnivorous animal." Now with the statement of facts that Professor LAWRENCE has made, I do not quarrel, and I do not need to tell you that they are on the side of Vegetarianism, but having given these excellent Vegetarian facts, he adds, "I do not infer from these circumstances, that man is by nature designed to feed on vegetables, or that it would be more advantageous to him to adopt that diet." We do not want his inferences, however; we have got the facts, of which we will make a right good use, and we can now afford to say "good day" to him. Before doing so, however, let us again review his

system of logic. He founds his opinion that man is omnivorous upon man's habits and actions, which I have shown to be the most erroneous method of reasoning possible, and leading to the most absurd and contradictory conclusions. He also founds this opinion upon man's structure, and he shows us that there is nothing in that structure which proves man to be a flesh-eating animal, but that, on the contrary, his teeth and jaws, his stomach, his cœcum, and his cellulated colon, all closely resemble the monkey tribes, all of which he expressly says are strictly herbivorous. Having thus shown that man is herbivorous in his structure, he refuses to infer that he is herbivorous in his nature, but comes to the marvellous conclusion that he is naturally omnivorous! If man is herbivorous in the structure of his body, and that structure is given him by nature, then nature has made him herbivorous, and it is as plain a contradiction of facts and common sense to say that man is omnivorous, as it is to say black is white. How necessary does it appear, the more we examine, to take only the facts of philosophers, and to leave their opinions to themselves.

BUFFON says: "The Pythagorean (or Vegetarian) diet, though extolled by ancient and modern philosophers, and even recommended by certain physicians, was never indicated by nature. If man were obliged to abstain totally from flesh, he would not, at least in this climate, either exist or multiply." "An entire abstinence from flesh can have no effect but to enfeeble nature. To preserve himself in proper plight, man requires not only the use of this solid nourishment, but even to vary it." BUFFON, and others, who remark that in this climate men could not exist and multiply on vegetable diet, I suppose never knew there was such a place as Ireland, where the people subsist mainly on the potato, and within the last hundred years have multiplied themselves four times; which is a most remarkable fact, and a complete refutation of the opinion of the learned BUFFON, though stated by a humble man like myself.

I will now refer you to another point which I regard as of considerable interest. We find that doctors are very much given to prescribe flesh-meats to their patients as necessary to restore them to health and strength. We find in cases of consumption that doctors are particular in recommending the best of beef, for it must be "good," as they call it, and cooked in a particular way. On this subject I shall take the liberty of referring you to a fact that is not, perhaps, generally known, it is recorded by Dr. PEREIRA himself. "Mr. SPALDING, a diver, found that he consumed more atmospheric oxygen in his diving bell, when he had used a diet of animal food, or drank spirituous liquors; and his experience therefore had taught him that vegetable food, and water for drink, were best adapted for the performance of the duties of his business. Dr. FYFE also found that the consumption of oxygen was greatly reduced by the employment of vegetable diet." If this had been a crowded room, then, and you all flesh-eaters, the air would have become foul in much less time than it would have done had you been Vegetarians. The importance of this matter, as regards workshops where large numbers of work-people are congregated for many hours at a time, and where the supply of fresh air is often very deficient, must be very great. Take the case of a man with diseased lungs, portions of which are perhaps destroyed, and are thus rendered incapable of performing that complete action so necessary to perfect health. A necessary consequence of this is, that the blood has not a sufficient quantity of oxygen supplied to it; yet the doctors prescribe for him a diet that requires more oxygen. Under the influence of a flesh-diet, his pulse may beat faster, but it is only febrile excitement; his lungs will breathe more laboriously, but they could not overtake their work before, and are less likely to do so now. Injury to the lungs, and impurity of blood, will be the necessary result of feeding a man with flesh under such circumstances, and how that which is injurious to men in health is to promote their health of body when diseased, is beyond my comprehension to understand. Dr. PEREIRA, you will recollect, speaks of fatal consequences resulting from too nutritive food—that is, flesh food—and shows the necessity of a proper proportion of non-nutritive matter; but doctors generally prescribe the so-called too nutritive food, and pay no attention to whether their patients get a supply of innutritious matter or not. As to the injurious consequences of this, I pray you to consult Dr. PEREIRA.

Having now occupied a considerable portion of time, I shall come to a conclusion: and reviewing the arguments of flesh-eaters, that flesh is necessary for man's food, and that he is naturally omnivorous, let us compare such assertions with the facts of history which I have placed before you. GOD acted as if flesh was not necessary, for in the beginning he gave him only vegetable food. The Israelites only had flesh when they asked for it during their long journey of forty years in the wilderness, which makes me think of children who are often asking for things neither intended nor good for them. To contrast these ancient facts with the modern opinions and practice of even the greatest physiologists and medical men, is to find the flattest contradictions. The former says flesh is unnecessary, and man shall not have it; the latter say, man can neither exist nor propagate without it, and would cram it down your throat whether you want it or not. I think we may safely conclude from the whole subject that flesh is unnecessary and injurious to health, and that though it was permitted as food to man, it was not the appointed food of man; man lusted for flesh, but GOD appointed the vegetable food, that is all we can say on the subject in relation to the Scriptures. With these remarks I beg to conclude. (Applause.)

After some remarks from the Chairman on the principal points of the Lecture, and replies to various inquiries, a young man, who had sought information at previous

meetings, expressed the satisfaction he had derived from two months' trial of the Vegetarian system. He had found no difficulty in making the change, could do his work equally well without flesh, and went home at night less fatigued than formerly.

A vote of thanks to the Lecturer and Chairman terminated the proceedings.

LOCAL OPERATIONS AND INTELLIGENCE.

VEGETARIAN SOCIETY.

The Glasgow Association.—B. J.—The Glasgow Association is organized and conducted on the same principles as the other active Associations. The rules for its government will be found in the *Supplement* to the fourth volume of the *Messenger*, p. 16. They seem to have been formed upon the model of the rules of the Liverpool Association, but have been further improved, and these last with some further improvements, again, have been embodied in the rules of the Accrington, and also of the Darwen Association.

The great advantage secured to the Glasgow Association by the publication of the several papers referred to is, we consider, entirely due to the intelligent and steady procedure of the Association, in carefully regarding the improvement of its members, as a primary consideration in relation to public usefulness. It will be seen from their reports, that "*a paper is read each month,*" as "*a subject of conversation or discussion.*" The arguments of Vegetarianism thus come to be *studied* by those who have subsequently to apply them, and we see the fruits of this in the able, temperate, and convincing papers recently placed before the public.

JOHN ANDREW, Jun., *Secretary.*

ACCRINGTON.

Operations.—We continue to hold our monthly meetings, and with increasing interest to those who attend them. Many are inquiring on the subject, and some are carrying out practical experiments in our way of living.

Lectures.—We have had two lectures since our last report, one at Church by the President of the Association, on the *Natural and Best Food of Man;* and the other at Accrington by the Secretary, on *Flesh Eating, its History, Defenders, and Defences.* A report of this last will be forwarded for insertion in the *Messenger.* W. S.

COLCHESTER.

Distribution of Tracts, &c.—Since our last report, about a hundred tracts have been distributed. We also circulate copies of *Fruits and Farinacea, Science of Human Life, Messenger,* and *Hydropathy for the People,* which are silently producing a spirit of inquiry amongst their readers.

Progress.—The progress of Vegetarianism in this town resembles that of teetotalism some years ago. There is great reluctance in coming forward and encouraging others by public example, on the part of those who quietly adopt our views and practice. At the same time, we are not without under currents that show we are moving. I am grieved each month that I cannot send more encouraging reports; but I do all I can in the way of example, and may GOD send his blessing, for a great deal depends on the progress of our movement! One person here is giving up the use of flesh-meat by degrees. J. B.

CRAWSHAWBOOTH.

Operations.—A number of tracts have been distributed. We feel encouraged by the impression already produced, and hope the lecture recently delivered by the PRESIDENT may be eminently useful in establishing those who have begun the practice, and also in inducing others to make a trial. The spirit of inquiry set on foot in this locality has been greatly increased since the visit of Mr. SIMPSON, and our bookseller, has had applications to supply several copies of *Fruits and Farinacea.* Twenty-one persons are trying the system.

Meeting.—On Monday, Dec. 11th, a meeting was held, at which addresses were delivered by the PRESIDENT of the Vegetarian Society, Mr. JOHN CHALK, Mr. WILLIAM HOYLE, and Mr. ROBERT MADEN, in the Holly Mount School, Rawtenstall. J. B. WHITEHEAD, Esq., presided, and the subject evidently excited great attention and interest. We find many persons are investigating the system, and believe this is all that is needed to carry conviction to the mind of the careful inquirer. W. H.

METHVEN.

On Wednesday, October, 25th, the Rev. G. B. WATSON delivered the fourth of a course of lectures on *Anthropology*, in which he sought to establish, by a copious induction of argument, the fundamental law of dietetics—that the constitutional food of every animal is designed and adapted by GOD to nourish and develop the respective characteristics of their entire being. In proof and illustration of this great primordial principle of nature, the lecturer drew a striking contrast between those nations, ancient and modern, by whom farinaceous food has been employed as an article of diet, and those living largely on flesh. This contrast is very conspicuous when the comparison is instituted between the Egyptians and the Hebrews, between the Japanese and the New Zealander, and between the Indian and the Hindoo. It is, therefore, not for a moment to be questioned, that flesh-eating nations have manifested in a far greater degree the lower propensities of human nature, than those nations or tribes who have subsisted on farinaceous food, and that, consequently, were men to yield compliance with the laws of their constitution, by living on food derived exclusively from the *vegetable kingdom,* they would never fail in the realization of a most majestic blessing—the enjoyment of far greater health—mentally, morally, and bodily. G. B. W.

LONDON VEGETARIAN ASSOCIATION MEETING.

The usual monthly meeting was held at the Burlington Lecture Hall, 21 B, Saville-row, Regent Street, on Thursday, December 7th. A repast of fruits and farinacea was provided, neatly arranged, thus presenting the appearance of abundance, and testifying to the minds of those present that there is no lack of variety and nutrition, without having recourse to the flesh of animals. In the course of the evening several talented musicians belonging to the Humanistic Society delighted the audience with specimens of choicest music.

F. Towgood, Esq., occupied the chair, and opened the proceedings with a brief but comprehensive and appropriate address.

Several members and friends related their personal experience. One person said he was by trade a bell-founder, and subjected to the severest labour in every extreme of temperature; and since he had left off eating flesh, he felt much better able to do his work than ever he had done before; he was a teetotaler as well; and instead of his teetotalism or Vegetarianism in any way disagreeing with him, he felt far more vigorous and able to perform his labours than his fellow-workmen did, who used alcoholic liquors and ate flesh.

Mr. Garland said he had been both a teetotaler and a Vegetarian for nearly twelve years; and he appealed to the audience if his personal appearance did not betoken robust good health. He was a boot-maker by trade, and he believed there was no one in London laboured harder or more uninterruptedly than he had done. He really felt a pleasure in doing his work; he had never experienced a day's sickness in all his life; but since he had become a teetotaler and a Vegetarian, he had not only felt a happier man, but his strength and agility were greatly promoted. He would undertake to walk twenty miles in four hours and a-half, and had done so many a time.

The Chairman regretted they had not had a more numerous audience. Several persons whom he expected would have addressed them were not present. He thought it likewise well to mention that they thought it would be preferable for all parties, in future, to have their repast quarterly instead of monthly as heretofore. This would be more convenient for many friends who lived at a distance, who could not attend every month. The ordinary lectures would be continued as before.

Mr. Houghton had been seventeen years a Vegetarian, and during that long period, had enjoyed uninterrupted good health. He worked very hard, but his constitution was so vigorous that he really felt a pleasure in labour. He strongly recommended the universal adoption of the principles of Vegetarianism and Teetotalism.

A gentleman whose name we did not learn, bore testimony to the excellence of the Temperance and Vegetarian principles, He mentioned that as science became more known, the most delicious food would be prepared from the cereal productions of the earth.

Dr. Viettinghoff adverted to the delightful music to which they had just listened. The gentlemen were fellow members of his own in the Humanistic Association, founded in the metropolis by his friend Johannes Ronge, whose zeal for the amelioration of the social and religious condition of his own countrymen had compelled him to leave Germany. He was now perseveringly engaged in his labours of humanity in London; and his friends, believing that their labours in the Vegetarian cause were of kindred tendency, had willingly lent them their assistance on the present occasion. He (Dr. Viettinghoff) thought there was much identity in the purposes of both associations. Through ignorance men went astray in the physical as well as in the moral world; and no law either physical or moral could be violated with impunity. The Vegetarian, as well as the Humanistic Society, endeavoured to bring men back to nature; thus, uniting God and Nature to reproduce upon earth the paradise which the Creator intended it should be.

Mr. Horsell also delivered a short and appropriate concluding address, and the proceedings terminated shortly after ten o'clock.

LOCAL OPERATIONS AND INTELLIGENCE.

VEGETARIAN SOCIETY.

The Publication of the New List.—We have to thank our friends for the communication of information tending to improve the new list, and shall be still further obliged to any who, on its issue, will continue to give their attention to this important and interesting document, by forwarding any information whatever, of which they may be possessed, tending to secure the correction of any errors it may be found unavoidably to contain. J. Andrews, Jun., *Secretary.*

BIRMINGHAM.

Lectures.—Three lectures on *Man and his Body* have been given here by Mr. W. G. Ward, the last of these being delivered on Monday evening, January 8th. The subjects treated in the first lecture were—Man Anatomically and Chemically considered: How is his Body formed, and what are the Elements of its Composition? The second took up—Man Physiologically considered: What are the Organs, and what do they do? The third considered—Man in relation to Sanitary Movements: How to keep the Body in Health. Air, exercise, diet, vegetable diet, and cleanliness, were dwelt upon as the great means in man's power to enable him to keep his body in health. W. G. W.

COLCHESTER.

Public Meeting.—We are glad, at length, to be able to report some public effort in connection

with the teaching of our principles here. On Wednesday evening, December 27th, a Vegetarian meeting was held in the Public Hall, Colchester, when addresses on the *Principle and Experience of the Vegetarian Practice of Diet* were delivered by the President of the Society, and Mr. NATHANIEL GRIFFIN, of Birmingham. There was a very numerous and respectable attendance, and a most useful impression has been produced in the town generally, as well as upon those who were present. The meeting was also noticed at length in the local and neighbouring county papers, and thus the influence exerted will be extended far beyond our own locality. J. B.

HULL.

Operations.—We have not had any meetings lately. Most of our members take little interest in these efforts to spread our principles. Many working men, however, have been induced to try some of the receipts for the preparation of Vegetarian dishes, and some of these have Vegetarian dinners two or three times a week. One man, with a wife and four children, says they can now live better than before and on from four to five shillings less money. The children never ask for bread between meals now they have crowdie, potato pies, barley puddings, etc.

Distribution of Tracts.—We continue to distribute tracts, and find them productive of good, and *Fruits and Farinacea,* with the *Messenger,* and the *Science of Human Life,* are frequently recommended, and lent to those seeking information on the system. We know of between thirty and forty persons trying the practice, but there is great difficulty in inducing those who have practised it for some time and fully approve of it, to take the declaration of the Society.

Soirée.—We think some further demonstration is required to rouse the parties practising the system, who approve of our principles, but without connecting themselves with the movement. Perhaps a soirée would be the best for this purpose, for the cry is, "Why! what do you live upon?" and although we frequently describe the kind of food used by Vegetarians, and invite such persons to a Vegetarian repast, this is not so effective as a simple, cheap Soirée might be. T. D. H.

LIVERPOOL.

Annual Meeting.—Our Annual Meeting for the election of officers was held on the 20th of October, when the election of our committee and officers was made. Their names will be found on the cover of the *Messenger.* G. B.

LONDON.

Agency.—We have much pleasure in furnishing a brief notice of a series of lectures by Mr. BORMOND, in connection with our Association, and to state that there is a growing disposition on the part of the public to listen to the question of mercy and truth we teach.

Vegetarian Meetings.—On Monday, Jan. 1st, a lecture was given in the Temperance Hall, Tottenham, by Mr. BORMOND, on Temperance in regard to drinks, which will, we trust, open up the way for a hearing of the question of temperance in *eating,* so far as this relates to the kind of food we consume. The people here are anxious to hear this subject treated, and we hope shortly to report a series of lectures given in this neighbourhood.

Tuesday, Jan. 2nd.—Mr. BORMOND delivered a lecture in Ebenezer Chapel, Shoreditch. The subject was *Man, his Capabilities and Tendencies, Physical, Mental, and Emotional: the Effect of Flesh Meat on his Entire Nature.* The audience were deeply interested by the address, which occupied two hours in the delivery.

Thursday, Jan. 4th.—Another interesting lecture was given at Ebenezer Chapel, when a much larger audience assembled than on the previous occasion. This is one feature of our movement, that the extent and interest of the audience ever increase as they become acquainted with the arguments of the system. The lecture this evening was devoted to a notice of some of the popular delusions that prevail respecting the superiority of flesh food, and to nutrition, and stimulation.

Friday, Jan. 5th.—Mr. BORMOND was favored with a large audience, at the same place, to hear his concluding lecture. The subjects treated were, *Human Food considered in relation to Chemical Facts and Comparative Anatomy.* This was decidedly the most impressive and useful lecture; several important questions were put and answered at the close of the address, which rendered the proceedings more interesting and instructive. Before separating, several persons of the audience spontaneously rose to propose a vote of thanks for the important lectures they had heard, which was promptly seconded and carried.

Monday, Jan. 8th.—The first of a series of four lectures was given in the Good Samaritan Hall, Saffron Hill. This is a place numerously attended by the working classes, and a large and enthusiastic audience listened, with great earnestness and undiminished attention, to Mr. BORMOND during an address of more than two hours. At the close several working men stated that they had adopted Vegetarian habits of diet some months ago. When men get to know that the flesh of animals can be done without as food, they are freed from much anxiety which they were subject to before becoming acquainted with the true nature of human diet.

Tuesday, Wednesday, Thursday, and Friday, Jan. 9th, 10th, 11th, and 12th.—Besides the above, a series of four lectures was given in the large and commodious Temperance Hall, Woolwich. The audience on each occasion was large and thoughtful. At the close of the last lecture several questions were sent up to the speaker, the replies to which excited much interest. B. J.

MANCHESTER.

Secretary.—It is with much regret we report the loss of our late Secretary's valuable assistance, he having been compelled, by the pressure of business engagements and other circumstances, to retire from the office. Mr. J. W. BETTENEY has been appointed his successor. J. W. B.

VEGETARIAN MEETING AT MIDDLETON.

A MEETING was held in the Temperance Hall, Middleton, on Saturday, the 17th of February, for the purpose of advocating Dietetic Reform. Mr. JAMES GASKILL, Mr. J. W. BETTENEY, and Mr. J. HALL, of Manchester, attended as a Deputation from the Manchester and Salford Vegetarian Association. The audience was not numerous, but, despite the chilling influence of the weather, manifested considerable and encouraging interest in the question.

Mr. HOLT, of Middleton, was called to the chair.

Mr. J. W. BETTENEY, in a lucid and eloquent manner, showed that the instincts of our nature were entirely opposed to the killing and eating of the animal creation.

Mr. JAS. GASKILL said, he had been a Vegetarian upwards of forty years, and had, in his own experience, fully proved the advantages resulting from correct habits of diet. Habit too frequently led to indifference in reference to diet, and erroneous practices were thus perpetuated, even when contrary to the instincts of nature, and the recognized facts of science. The question raised by dietetic reformers was not, what man *could* exist upon, but what was the *best* food to sustain the body in the most perfect health. Facts proved the advantages of abstinence from the flesh of animals as food, and the opinions of the most celebrated of scientific men (some of which Mr. GASKILL quoted), based upon a variety of data, all harmonized with the practical results attendant upon Vegetarian habits of diet. Flesh contained no elements in any way superior to vegetable food, and in *form*, even, possessed no advantage. Where, then, was the reason of obtaining nourishment through the secondary medium of an animal, subject to the known contingencies of prevalent disease? It was time, he argued, that the working-classes of this country paid that attention to their dietetic habits which the importance of the subject required. Working-men should remember that these were not the times for useless expenditure, and he could not call that good management which led so many people to give sevenpence and eightpence per pound for nutriment from flesh, when this was obtainable at much less cost, and in a superior and more direct form, from the vegetable kingdom. It seemed, for instance, to him, bad policy to give "sixpence per pound for bones one day, and the next day to exchange them for sand and rubbing-stones." It was of vast importance to the working-classes to lay out their means to the best advantage. The speaker, who was listened to throughout his address with the greatest attention, then concluded by hoping that the important subject of dietetic reform would meet with the consideration its benefits merited.

Mr. J. HALL then briefly addressed the meeting, after which several questions were asked, which were answered by Mr. GASKILL apparently to the satisfaction of the meeting. Mr. OGDEN CLEGG proposed a vote of thanks to the Chairman and speakers, which being carried, the meeting separated a little before ten o'clock.

LOCAL OPERATIONS AND INTELLIGENCE.

VEGETARIAN SOCIETY.

The List of Members.—If members will kindly criticize the new *List of Members* recently issued, and give information respecting any errors or omissions that may be discovered, they will confer a benefit, not merely upon themselves, but on others, who are all interested in such corrections being made in future issues of the List. With a view to the most efficient rendering of the assistance solicited, we would suggest, first, that each member should check the entry of his or her name and address in both the general alphabetical and geographical lists; next the entries of the subscription department; then the same particulars in relation to their families or circle of acquaintance, so far as these may be known to them; and, lastly, that they should put the Secretary in possession of any information arrived at, otherwise tending to secure correctness, and add to the general value of the List as an *important document of the Society.*

JOHN ANDREW, Jun., *Secretary.*

BIRMINGHAM.

Change of Secretary.—The local secretary here is contemplating resigning his office, as he is about to leave the town. With a little delay, we have found some one to recommend for appointment to his place; the reluctance to accept the office not proceeding from want of sympathy with the movement, but from the fact of our being such an inactive set of people in Birmingham in all that belongs to strict organization. When I read the *Messenger*, and see what is being done in other quarters, I, for one, certainly feel ashamed that we have not a more acknowledged existence. R. R. C.

Social Advocacy.—Though we cannot point to any public labours systematically carried on in our town, perhaps few other places come up to Birmingham in the extent of the private advocacy of our views. Numbers are constantly becoming acquainted with our principles in this way, and many are led to try, approve of, and permanently to adopt our system of living. The effect of an Annual Meeting and Banquet in Birmingham would, no doubt, be to assemble all those adherents of the system, and to add their strength to that of the public movement. G. N.

CRAWSHAWBOOTH.

Operations.—The cause of Vegetarianism in this neighbourhood still continues to progress. We are now placing the Association on a proper

basis, and establishing more complete organization, which will doubtless add to its stability. About twenty-four persons are practising the system.

Meetings.—We have had three meetings since I wrote last, all of them private; the first was addressed by Mr. W. HOYLE, on *The Evidence of Analogy in favour of a Vegetarian Diet;* the second by Mr. T. NOWELL, on *The Use of Vegetables in Medicine;* and the last by Mr. W. CHALK, on *The Influence of a Vegetarian Diet upon the Mental Powers.* W. H.

DARWEN.

Operations.—Our proceedings for a long period have been very quiet, the continued absence of Mr. R. HINDLE, the active Secretary of our Association, having paralyzed our efforts, whilst, I regret to say, my numerous and growing duties prevent me from giving that attention to the affairs of the Association which I could desire. I pen this brief notice in my sick room, to which I have been confined for a few days, by what my medical attendant describes as symptomatic fever, but I am happy to say that I am now almost well. W. T. A.

HULL.

Operations.—We continue to lend the *Messenger, Fruits and Farinacea,* and *Science of Human Life;* and between thirty and forty persons are trying the system.

Return to the Practice.—One man who had been trying the practice for three years, discontinued it by the advice of his medical attendant. He was suffering from drowsiness, but on taking to flesh, he became much worse, and was very ill. He has now returned to our system, and his health is improving. T. D. H.

LEEDS.

Operations.—We have had no meetings since my last. Several persons are trying the system in Woodhouse and Leeds, and about a dozen copies of the *Messenger* are lent for reading. One of our members has given up the practice through opposition at home. We are contemplating some more active proceedings. There is considerable inquiry as to the merits and advantages of Vegetarianism, but it requires much effort and reading to bring many to a decision. J. A. J.

LONDON.

Vegetarian Lectures.—Mr. BORMOND'S lectures, in and about London, continue to draw inquiring, and, in some instances, large audiences, several series having been given in various districts of the city.

Saffron Hill.—A series of four lectures has been given here, and much interest has been excited, and earnest inquiries called forth. At the close of the last lecture a number of questions were sent up to the platform, couched in courteous language, and dictated mainly by a kindly spirit, when much useful information was elicited. The assembly spontaneously tendered a vote of thanks to the lecturer, and at the same time expressed their satisfaction with the manner in which the questions had been met.

Chelsea.—A course of three lectures was given at Chelsea, in the very elegant and commodious Temperance Hall. These lectures were highly appreciated by large and attentive audiences, and many minds doubtless quickened in reference to this and other kindred subjects.

Little Portland Street.—Two lectures were delivered in the Fitzroy Hall, on Thursday, January 25th, and Thursday, February 15th, before intelligent and thoughtful audiences. The subject of the first lecture was, Man, his capabilities and tendencies, physical, mental, and spiritual—The effects of food and drink on the entire nature. The second treated of the language of the special senses as to the originally constituted food of man—The products of the vegetable kingdom *versus* the flesh of animals as food. These subjects were listened to with candour and earnestness, and doubtless left the people less disposed to carp at the Vegetarian system, than when they viewed its claims from a distance, through their prejudices and artificial habits.

Aldersgate Street.—A series of three lectures has been given in the Educational Institute, to increasingly large audiences.

Greenwich.—Three lectures have been given here, the first on February 1st, in the Girls' British School, adjoining Lewisham Road Chapel, the Rev. THOMAS TIMPSON of Lewisham presiding; the second and third lectures were given in the Temperance Hall, Roan Street, on the 8th and 9th of February, when the chair was taken by W. STURTON, Esq., M.D. These lectures have elicited candid inquiry, and earnest thought, on the part of those who seek to be right in their day-by-day practice, in reference to the sustaining of the body, and "keeping it in subjection."

Bethnal Green Road.—Four lectures have been delivered at Zion Chapel, on February 6th, 13th, 20th, 27th, the Rev. T. G. WILLIAMS presiding on each occasion. In the first lecture the human body in its connection with the spirit, the brain, its machinery and furniture, the mind, its faculties and wisdom, and the results of food on both, were ably treated. The second included the balance-power of food, stimulative and nutritive, the character of true health, the influence of fruits in time of cholera, and the philosophy of prescribing a fruit diet. The third treated of the food of man, viewed through the medium of the special senses and comparative anatomy. In the last, man's original and proper food was demonstrated to be fruits, roots, and grain, from an examination of the facts of nature, and the deductions of chemistry.

Vegetarian Soirée.—We anticipate holding a Soirée on the 28th of February, when we hope to have a good gathering of the Vegetarian friends in and about London, to hear Mr. BORMOND, many of these not having had an opportunity of hearing him during his recent labours, through the great distance preventing many from attending the lectures. B. J.

ACCRINGTON VEGETARIAN ASSOCIATION MEETING.

On Thursday evening, March 8th, a Vegetarian Meeting was held in the New Jerusalem School Room, Accrington, when addresses in support of the Vegetarian system were delivered by James Simpson, Esq., of Fox-hill Bank, Mr. George Clarke, of Rishton, Mr. G. Pollard, of Padiham, and Mr. W. Sandeman. The audience was not very numerous, probably through the announcements of the meeting not having been issued sufficiently early, but those who were present manifested the greatest interest, and the proceedings were continued to a late hour. At the close of the addresses several objections were submitted by one of the audience, to which replies were offered by the Chairman and others.

James Simpson, Esq., occupied the chair, and, after some preliminary remarks, said, that it would be well if more persons were interested in such an inquiry as that proposed for their attention that evening; but, unfortunately, the great mass of people did not inquire into the reasons, real or supposed, for their daily habits, but were content to follow what they liked. It was, however, true that the world was ruled by a minority of those who thought more for themselves on all matters than people generally were inclined to do. There was thus no need to be discouraged in relation to any subject that was worth anything, by the small number of its adherents to begin with; for there was once a time, as all would remember, when the Gospel itself had but the Saviour and a few fishermen to proclaim it to the world. All would probably admit the force of habit; but if any doubted the difficulty of changing long-established habits, let them set to work by beginning upon the smaller matters first, and they would find it a difficult task to overcome even slight peculiarities of speech or action. And when to this was added the influence of prevailing custom, and especially if the practice were not a correct one, it exerted a blinding influence upon the perceptions of those who were in the practice. People had, therefore, a great difficulty in estimating the errors of prevailing custom, and especially if they happened to have been trained in them for generations. The Creator had given us power to attain to truths, if we would only have them; all spiritual philosophy went to prove that, if men were active, they could, by earnestly striving, become converted from those practices that were erroneous; but if, like the carter in the fable (who, when the cart got into the ruts and stuck fast, fell on his knees, and merely prayed to Jupiter to lift the cart out, without "putting his shoulder to the wheel"), they did not exert their own moral and human strength,—pray in act as well as word—they must necessarily fail to raise themselves out of evil, though with these efforts they could, as things were constituted, secure progression in what was good in relation to time, as well as to the great interests of eternity. The process was a slow one, but it was safe, and certain to result in increased usefulness and consequent happiness. Being in an evil course darkened the mind, and led to mistakes, because the Creator had established everything in relation to principles of truth, and if we were in complete truth, we should the more readily see the evil. It was not necessary to be in the evil to see it; but if in an evil practice, it was not easy to see out of the bad into the good, for people were blinded by the bad habit, whilst in truthful courses they could see the deformity of the evil without needing to go into it. This was true of greater things as well as the smaller ones, just as some who were now teetotallers, before becoming such upon the total abstinence question, looked upon that practice unfavourably, and despised it. Some present were teetotallers, and others were not, and this reference might serve as a simple illustration of what he meant. Whilst people were in drinking habits it was impossible for them to see the beauty of teetotalism; but they got into trouble by drinking, and were induced to become total abstainers, and they could now see the evil and mischief of the drinking customs far more clearly than they ever saw these before. The teetotaller after five years' abstinence saw this evil quite distinctly; but after twenty years' abstinence, supposing he had progressed otherwise in good practices, he would see this question more clearly than after five years' abstinence. But he contended that the person who had never been in the habit of drinking at all, saw its evil clearest of all. For the sake of illustration, they would see, that, he was begging the question that the drinking system was an evil one. The history of the world showed, that the higher the truth, the more bitter was the hostility of those who were opposed to it. When Christ propounded his system of truths, the Pharisees said he was mad and had a devil, and gnashed their teeth at him; and who could be further removed from the truth than these people were, in their pride and hypocrisy, saying, "I thank thee that I am not as other men"? The world had in this way taken hold of the men who propounded new truths, and the man who first said the earth turned round the sun, instead of the sun round the earth, as was then supposed, happened to sicken and die immediately, or he would have been persecuted. For we find, when the man who followed him said, "Copernicus was quite right, the earth does go round the sun," they got hold of him, and made him go down on his knees before the Inquisition, and say that this was a lie, and that the earth *did not* turn round the sun; but he got up again, and said, "but it doth turn, though." This was the philosopher Galileo. There had been many martyrs to truth in this way in the past, but they did not now thus treat those who taught new truths; the most they did was to laugh a little at them; and this they could stand, for if a

system would not bear a little laughing at, it must be a poor one, and the sooner it was put an end to, the better. They could not take a step heavenward without departing from the great mass around them, but they need never feel ashamed at this, and if they could give a good reason for their practice, need not be afraid of a little laughter. Philosophy declared that we came into the world for useful ends—to receive truth — to help others — what a thing it was then to be afraid of a little laughter! It was a counterfeit sort of happiness they would obtain if they were seeking happiness for itself; they would thus miss their way, but if diligently engaged in carrying out the great purposes of existence, they would incidentally secure real happiness at the same time. The question of diet was one of difficulty, because people have got "meat" in their stomachs, and in their heads, and eyes even. The goodness of the Vegetarian system, or what was called Dietetic Reform, could well support this misfortune, however, and he did not think any man could hear its arguments without getting good impressions, and especially if he would only inquire into it. There was a class, however, who were chiefly guided by the "I like it" feeling; and these were the most unfortunate of all, since they were content, without inquiry, to follow prevailing customs and acquired tastes. People sometimes said, "What fools these Vegetarians must be, not to touch a bit of butcher's meat;" and they said many other such things upon the subject; but though people had to judge of this question somewhat at disadvantage, they could all get out of that disadvantage in a little time, if they would only undertake to examine and reason upon the subject. The subject of eating and drinking was one of so much interest to most persons, that any one might talk as long as he pleased upon it, touching upon the various parts of the ox, from the tips of its horns to its tail, and others would listen with the greatest pleasure to remarks in relation to the best mode of cooking and stewing. He contended that, however absurd the question of Vegetarianism might appear at first sight, an examination of its claims would demonstrate its importance to all classes. Whilst addressing a large meeting at Birmingham, the other day—not on Vegetarianism, however, but on the drinking system—there was a Vegetarian standing by his side, and either himself or his friend was greeted with the cry of "Cabbage!" for people thought Vegetarians lived upon this article, though they ate less of it, probably, than flesh-eaters, and lived chiefly upon fruits, roots, and grain. When people made use of such remarks as the one he just alluded to, he knew at once they had not examined the question. The object of the Vegetarian movement was, to lead to the examination of the dietetic question; and, if on inquiry, it was found to be better than the mixed diet system, people might adopt it if they pleased, or continue their old practice, if this appeared the wisest course. It was a great thing in this world to be left in freedom, on this and other questions, to follow that which, on examination, presented the greatest amount of evidence in its favour. People were at liberty, if they pleased, to eat donkeys and horses, and he had heard that there was now a Frenchman recommending the use of horse-flesh for food, as had been done in Berlin. And why not; if they ate other animals? Custom was varied in this respect; they saw the Frenchman eat frogs, and huge snails; at particular seasons they would see large numbers of these last in the windows of the cafés and restaurants. He had known an Englishman who, in his morning's walk, could swallow a fat snail; but they would most likely regard that as a very peculiar taste for an Englishman. They were met to inquire into this question of diet. The Vegetarian's was a benevolent mission; in short, —to use the words of a friend of his who had written a beautiful essay on the subject, most aptly entitled, *What is Vegetarianism?*—"the mission of Vegetarianism has reference to a principle and practice, which emphatically protests against the necessity of taking away the life of any animal for the purposes of human sustenance. It is a positive, not a negative principle. * * It says, We can not only do without flesh-diet, but we can do much better without. It offers, for everything others bring forward in point of theory or fact, to produce a higher law, a deeper and more universal fact, and a superior result at last." It might be said, that the teaching of the doctrines of Vegetarianism was unnecessary, since nobody could change the practice of people; but their object was to convince others, and then leave them to change and alter their practice, if they saw it good to do this, for themselves. What was to decide the question as to what constituted the natural and best diet of man? He had referred to the power of reasoning on this subject earlier on, and the decision must be arrived at by inquiry and the examination of evidence. In doing this, it would be necessary at once to resort to history. What, then, did history say upon this question of diet? The time would only allow of a rapid glance at a few points, and he must leave those gentlemen who were to follow him to speak to the rest. When man was at first placed in the very circumstances in which God intended him to live, he had given him, in the "herb bearing seed, and fruit tree yielding fruit," the very character of diet for which they were now contending in 1855. After continuing in this state for a certain period, man fell into disorder, and some time later again, he appears to have fallen into the practice of flesh-eating. People took it for granted that this practice was permitted from that time, and no doubt it was permitted now in our time too; but that was not the inquiry. There seemed to be another question to be decided, and that was, whether the system in which man was at first placed, or that into which he had subsequently fallen, was the best? Instances were observed where the Jews, as individuals, had been abstainers. St. John, in the wilderness, fed on locusts and wild honey; but some people, in their flesh-eating practices, thought that this was the animal locust; but if they went to Manchester, and other places, they would see the vegetable locusts for sale—rich,

delicious fruit, resembling the fig in its nature. If St. JOHN had fed upon the animal locusts, he would have wanted a pair of wings to fly after them, for they came down in great numbers upon a tract of land, and destroyed all the herbage, and then moved to another place, and this would have left him no leisure to preach the gospel to the multitudes who flocked to hear him. Commentators, now, generally inclined to this interpretation of the word. The Bible was a grand and beautiful book, and all drew views of truth from it; but it was treated so strangely at times—this section of professing Christians finding authority for quarrelling with that—that we could hardly think they got their authority for what they did from that book. It was indeed a wonderful book, but men perverted its truths, and sought to beat the Vegetarians from the Bible; but there was nothing in its teachings on dietetics really opposed to their system. It no doubt recorded instances of flesh-eating, and other inferior practices; but these were permitted, not appointed, in a fallen condition, just as the exaction of "an eye for an eye, and a tooth for a tooth," and the putting away of wives was; but the real inquiry was What prevailed "in the beginning?" If they went to history without the Bible, they would find that the great mass of mankind were not living on flesh, but that from two-thirds to three-fourths subisted on vegetable products as the main feature of their diet, and only on flesh as the great accident of the time, some races living from generation to generation entirely without it. Some of the greatest works of antiquity had been carried out in Vegetarian practice. CYRUS and his followers lived in this way; and Greece and Rome in their happiest days were supported on simple vegetable products. Rye was used in large quantities by these people, aud an admirable article of diet it is. The men of most muscular frames, and who carry the greatest weights, amounting to 700 or 800 pounds, upon their heads and shoulders, never taste flesh, but live on this black bread, and fruit, and drink only water. Mr. FAIRBAIRN, the celebrated engineer of Manchester, was over in the east a few years ago, and he was quite struck with this fact; our beef-fed porters never dreamed of lifting the burdens these men carry. In short, history, wherever they might go, was in favour of this system. Look at the two American tribes living almost side by side in South America; the Carib of Venezuela, the most savage creature in the world, he even ate human flesh, and thought that all other races were made to be eaten by him. Not far distant from this tribe, they would find a moral and well-conducted race of men, the Araucanian Indians, and any person who had paid attention to mental philosophy, as made known in the teachings of phrenology, would find that these people had a grand development of benevolence, and ought to be civilized men. These people, indeed, in some respects acted in a manner worthy of imitation by civilized people, and they would have no money amongst them since they saw the the cheating and dishonest conduct of the Spaniards who visited them; they conducted all their exchanges by barter. Contrast these people with the Caribs, and they would see these last with a low receding forehead, and heads almost overhanging their shoulders. The question of diet was a very interesting one, and worthy of the attention of every one; and they would find that they had something to inquire into, and perhaps to alter, in their personal habits. The facts of history were very important, but GOD spoke to them in other ways, and one of these was in science, or the interpretation of the laws of nature. Look at the teeth of man, for example, those teeth that, as people said, "showed he was intended to eat meat," but with which he really never ate meat at all. Other animals had got these teeth longer than man; the monkey tribes, which came nearest to man in physiological structure. He did not mean the monkeys we saw in this country, but those of Africa and India, which approached man in stature, such as the ourang-outang; and yet these animals lived on fruits and vegetable products, and did not eat flesh at all. These had got the "eye-tooth," or "dog tooth," longer than man had. The greatest naturalists that ever lived had declared, that the natural food of man was fruits, roots, and grain; but those who tried to please the people said, that man was intended to eat meat. Those persons who said this, had never examined the question thoroughly, and did not know what the real authorities upon the question had long since declared. It was very foolish to be eating the flesh of animals, since this was only eating vegetable substances at second hand. And then how much of this flesh was diseased—they knew how to judge of that in Accrington. He had lately elicited from the butchers of Accrington, in a case that came before him, that the best way to tell whether meat was diseased was, that diseased meat did not look bright when it was cut, whilst "good meat," though old and dark looking, would look bright inside. It might also be detected by its low price, and the absence of the usual quantity of fat; and some of the most skilful market inspectors in London declared, that they could only judge of it in this way. When they came to look into the question, they would see it was foolish to eat meat, since they gave a shilling for what they could have for twopence or threepence in some other way, and more digestible and healthful at the same time. He did not, then, see the wisdom of poor men with hard-earned money, giving 6d., 7d., or 8d., per pound for meat and bone, and then selling the bone, which was often a large part of their purchase, a few days after, in exchange for sand and other things, at 1d. per pound. Providence never intended man to eat meat, or it would not have been made so dear. If they were workmen, they would find they could live cheaper without flesh-meat, and when they came to individual experience, they would maintain their health better, and their lives happier, on the Vegetarian system than the other. He was obliged to draw upon their credence upon this subject, but he appealed to those who knew both sides, having tried both systems, and in this way the question commended itself to all inquirers. Why did the Vegetarians

live in this way but because they had found a better system,—the best system, in short, for in the meat-eating system they went roundabout for their food, and only got vegetable principles at last. He would say, therefore, "just get these first principles at once, and let the flesh of animals go." He might appeal to their benevolence, since there was not one who was not disgusted by the scenes incident to the slaughter of animals for food. The tiger and other animals of prey did not feel this in relation to procuring their food; all was natural to them, and they were delighted in seizing their prey, and experienced a gush of saliva that showed all was in harmony with their natures. The smell of cooked flesh was associated with our meals, and thus became grateful to us; but let any abstain from flesh for a time, and the odour would become offensive to them. The flesh of our own bodies, if burned, would smell just the same; and a gentleman had told him, in relation to this point, he was quite right, for when he was living in India, and riding out early in the morning in the neighbourhood of some large city, he sometimes came upon men burning the dead, and the smell was just the same. They got accustomed to these odours, however, and other modes of preparing flesh, and called all acceptable—"the smell of their dinner"; but this was merely the result of acquired habit, and in the same way the sheep had been educated to eat mutton until it refused grass. When they came to inquire further into this subject, they felt compunction at getting their food in this way; and this was, again, to his mind, a strong proof that the flesh-eating practice was not a natural one. In these few remarks, he could only present a few things for their consideration; others would follow him, and in this way be hoped the inquiry would lead to something, even on a first hearing of the question. There were, however, he thought, many in Accrington who had had more than a first hearing of the subject, and these persons ought to take up the system and join the Society, and in this way do their duty to the public. (Applause.)

Mr. J. Clarke said he felt rather diffident at rising to speak on Vegetarianism, for this would be his maiden speech on the subject; but as he had been invited to state his experience, he could not refuse to do this. In June next, if spared till then, he would have been a Vegetarian four years, or perhaps rather longer, for when he first commenced the practice he was from home, and lived without flesh-meat during the week, but on going home to his family on the Sunday, he took meat along with them. This went on for a few weeks, and he then said he did not care about the meat, and his family ate their meat, and he did without. He was then, and had been for some time, in a bad state of health, though up to the age of thirty he had never known anything of a sense of pain or weariness from ordinary labour. He had followed the brick-making business up to the age of thirty-six, though he had not now worked at this for some time, and twelve years ago, he became a teetotaller. Some time afterwards, he had read an excellent sermon on Redeeming the Time, by John Wesley; in which he stated that he regularly rose at four in the morning, and had thus repaired his health, and as he (Mr. Clarke) was anxious to find time for self-improvement, he adopted this practice of early rising, and with advantage for some time. After a while, however, his health again failed him, and a friend told him that if he were made of iron, he might stand this wear and tear, but that, unless he gave up, he would soon wear himself out. This medical man recommended him to take porter, a little at first, and gradually increase this as he could take more. He also advised him to take meat again, to eat it for breakfast and dinner, and again at supper, and also to rest from mental exertion of all kinds. He tried this for a time, with great reluctance, however, and at length he was directed to another medical man, who had been staying for some time in his neighborhood, and who was recommended as a clever man, and also a teetotaller. He waited upon him, and though the doctor at first refused to give him advice, he was afterwards induced to do so. The doctor gave him such directions as he required, and he went home with a lighter heart than he had had for some time. This medical man said he could hardly bear the name of flesh-meat, but if he would eat any, it should be a little mutton, and he was to take cocoa. He thought if he could live cheaper and better without meat, he would do so. He was ordered to follow the water-cure treatment, and had found so much advantage from this, that he continued to wash in cold water every morning since, the first thing on getting out of bed. He did not jump into the Vegetarian practice at once. He heard of Mr. Simpson, of Fox-hill Bank, and as he did not feel quite sure about this Vegetarian practice, he went over to see Mr. Simpson; he was kindly received, and had Smith's *Fruits and Farinacea* lent him to read. He then saw his way clear, went to Manchester, bought the book, and lent it to a lady to read. He now commenced eating a few raisins at his meals, giving up the use of butter, and tea and coffee, and using milk and raisins instead, the bread he used, he would remark, was the brown bread A person said to him one day that if he knew what the miller put in the brown flour he would not use it. He told the person that he did not trust to the miller, but prepared this himself. A friend on the platform had bought a mill, and that was an excellent plan to grind their own corn, and thus avoid any mixture with the flour they used. Since resuming his Vegetarian practice he had gradually improved in health, and had now for some time been as well as ever he was in his life. He could work as well as he ever could; preach twice or thrice on the Sabbath day; and rise every morning, when the little alarum awoke him, without any unpleasant feeling or disagreeable taste in the mouth, as used to be the case before becoming a Vegetarian. He might be asked how he lived, and would just state that he had the wheat ground, and then made into bread, without barm, or salt, or anything, but mixed with *cold* water. [Mr. Clarke presented a piece of this bread, for the inspection of the

audience after the meeting, which was found to be of excellent flavour and quality.] This was then taken out of the oven and put to cool, and half a pint of milk and oatmeal porridge, and a piece of this bread, served him for breakfast. This porridge was prepared over night, and set in the coolest part of the house till the morning. In the morning he rose at a quarter past four, washed all over from head to foot in cold water; he then went to work at his books, or employed his time otherwise till breakfast, when he had the porridge and milk, and a piece of the bread, with a few raisins, perhaps. He was lately told by a gentleman, that if he did not eat flesh-meat he ate eggs, or something of the kind to keep him up. He told the gentleman that he had not eaten twelve eggs since he had been a Vegetarian, and he could do without them. For dinner he had cold rice-pudding, some potatoes, a piece of bread, and a lump of raisins. And on this diet he could walk twenty or even forty miles a day. Mr. Clarke then related the way in which he had cured a young woman who was supposed to be dying of consumption, by simple water-cure applications and Vegetarian diet, and concluded by stating that he left the audience to eat and drink as they pleased, as he thought he had said enough to show that Vegetarianism did well for him. (Applause.)

Mr. Pollard spoke for some time on the importance of using brown bread, and said that to meet the demands of his neighbours for the flour, he had to work his hand-mill almost day and night, but he hoped soon to have an engine to relieve him of his labour. He then urged the importance of cleanliness in the house, cleanliness of person and linen, end explained some plans he was about carrying out, to facilitate the washing of clothes by a machine, without the necessity of manual labour. After contrasting the offensive circumstances in connection with flesh-eating with the beauty and purity of Vegetarian diet, he concluded with some remarks on the economy of the latter system, and its sufficiency to sustain health under severe toil.

Mr. James Randles had been a Vegetarian since 1846, when he was led to reason on the question of diet. He had found that a Vegetarian diet was not only cheaper, but that he could live better upon it, and build up the body in greater strength than on the mixed-diet system. He concluded by recommending the reading of the *Messenger, Fruits and Farinacea*, and other Vegetarian publications, which had directed him to a far more healthful and happy mode of life than the common one.

Mr. Sandeman considered it would be unwise in him to detain the meeting, as it was already late. He would, therefore, only dwell for a few minutes upon one or two subjects presented in a letter he had received from a friend in Scotland. The first point urged by this friend was, that it was not morally wrong to eat flesh, and thus it was useless to abstain from it. He remembered once hearing a temperance advocate use this argument in relation to intoxicating drinks, that drinking was either right or wrong—if right, then to abstain was a sin; if wrong, then abstinence was right, and drinking a sin. When at school, his master would sometimes say, "William, that sum is *wrong*." Now there were many things that we did that were wrong, that could not be called sins. We might make a wrong sum, or take a wrong position, and say the sun revolved round the earth, but neither of these would be morally wrong. It was only in moral questions that we were morally wrong. If by eating flesh he injured his body, this was not morally wrong, it was *dietetically* wrong, but that was another matter altogether. He considered this was a point worth attending to. He could not say it was morally wrong to eat flesh, but he would say it was *dietetically* wrong, just as he might say it was mathematically wrong to say that two and two made six. His friend said again: "You appear satisfied with the good results received from the adoption of Vegetarian principles, and your good health confirms you more and more." He had told his friend that he had experimented upon the system: he had not fixed the opinion in his head, and taken up the idea that it was a fine thing to be a Vegetarian, but practically tested it. He adopted Vegetarianism because he found it good for him, He was ill, and gave up flesh, and got well without making any other change. His friend, therefore, naturally thought his faith in Vegetarianism would not be easily shaken. The next argument he had to meet was this, that "the English are the greatest flesh-eating people in the world, and yet they are the strongest, healthiest, and longest livers." It was very easy to draw general results from general facts in this way, but he liked to take things by piece-meal, and in this way they could more easily be examined. How often did they hear of the piety of the Scotch, and yet that they were the greatest whisky drinkers in the world; or it might be reversed, and the statement made, that they were the greatest whisky drinkers in the world, and yet how pious they were; as if the piety was the result of the drinking. They thus saw how easy it was to make arguments for the purpose, to take general facts, and draw general conclusions. Some present might remember he had shown, in a lecture he delivered lately, that the English were not the strongest people in the world. Whether they did eat more flesh than any other people, he did not know; but, admitting that this was the case, and that they were the strongest also, it did not follow that this was the result of flesh-eating. The Scotch were said to be the most pious people in the world, and also the greatest whisky drinkers: admitting that this was so, were those who drank the most whisky the most pious? So he said, granting that we had the strongest people in the world in England, was it those who ate the most flesh? That was the point, for there were many people in England who ate very little meat, and perhaps it was amongst these that the strongest men might be found. His friend went on to say: "What is the ox but a huge machine for converting grass into food for man?" He might as well say, "Man was a huge machine for

converting oxen (if man ate these) into food for worms." This argument was just as good as that of his friend. It was next said, that "in cold countries it is necessary to eat fat to maintain the heat of the body." This was not the case. How did the Vegetarians manage to maintain their heat during the late severe weather? They bore the cold as well as the flesh-eaters. His friend said again, that the Vegetarian question would not gain anything by going to the Bible, and that the only good the Society would do would lie in England, and not in Scotland, by lessening the enormous consumption of flesh in the former country, and to show to the working classes that it was possible to live without flesh, and yet be cheerful. His friend, in this, supposed it would make progress only in England, for he saw that every Scotchman brought up in his native country, was able to, and did, live without flesh as food. But he took it for granted that the English people were ignorant of this. If he (Mr. SANDEMAN) had been told, when he first came to England, that he could live without flesh, he would have laughed at the idea, for he had lived without it for months at a time, as most of the Scotch people did, at least in the agricultural districts. Whether it was better to live in this way, without the use of flesh, was another matter, and to be settled afterwards. He would not, however, detain them by any further remarks, but reserve these for some future occasion. (Applause.)

Mr. PARKINSON wished to ask a few questions. Was it a sin to slaughter animals? If man was not intended to live upon animal food, because this was injurious, and the Word declared "Thou shalt not kill," how was it that CHRIST gave fish to his disciples? might he not have provided them a better food? If Vegetarianism prevailed to a great extent, would it be right to cease to prey? Would man be justified in destroying animals if they were too many?

The CHAIRMAN replied, that in regard to the first inquiry, Vegetarians did not apply the sixth commandment in the way supposed. As to the sinfulness of eating flesh, it might be answered, "He that knoweth to do well, and doeth it not, to him it is sin." To the great mass of people, however, who had never inquired into the matter, there could not be this sense of wrong. Mr. SANDEMAN had already partly illustrated this. For himself, with his knowledge upon the question, he should consider it a *physiological* wrong. The Creator set up a different system, and man fell from it, though he should be the last in the world to say that men live in sin in this respect; what they said was, that the eating of flesh was *against the dietetic laws of man's* nature, his physical, intellectual, and moral nature being most in harmony with the Vegetarian system. In regard to CHRIST'S practice, there was some doubt and uncertainty as to what he did in this matter of diet. The utmost that could be said was, that he sat at table where broiled fish and honey-comb, or bread and fish, formed part of the provision. There was also some doubt as to what was meant by the word rendered "fish." One commentator (not a Vegetarian) saying that it meant something else. CHRIST took men as he found them; but he left on record the notable saying, 'I have many things to say unto you, but ye cannot bear them now." And, no doubt, this included many principles which were to come upon the world in its after progress, and, among the rest, perhaps, this question of dietetics. If any, however, thought CHRIST did eat fish, and that his example was binding upon them, they were at liberty to adopt this interpretation; but if inclined to take up Vegetarianism practically on other grounds, this would not prevent them, any more than the teetotallers were prevented adopting that practice, by the supposed fact that CHRIST made fermented wine at the marriage in Cana of Galilee. They had thus a right to suppose that CHRIST, who created man's nature, did not make fermented wine, because this would injure his own work. In the same way at least, it might be doubtful whether CHRIST ate flesh-meat at all; but if it were supposed he did, it might still be said he took men as they were, in subordination to the great end of the Gospel redemption, and left this and other questions to be settled afterwards. As to the questiou, what was to be done with the numbers of animals? this arose from the misconception that people were all to become Vegetarians in a little time, or at once. This was not likely to occur, since all reforms were slow in their progress, and as the demand for animals fell off, the supply would fall off in proportion, the grazing lands being progressively converted into corn lands, and in this way no inconvenience would be felt. In a natural state, these animals did not exist in such large numbers; their excess was the result of the demand for their flesh as food, and in this way all kinds of means were resorted to to increase the supply. The matter was thus a mere commercial question, and could well be left to be settled as such questions always were. As to the increase of animals making the slaughter of these necessary for the preservation of man, if this should ever occur, man had undoubtedly a paramount right over animals. All he need say, however, on this question was, as he had sometimes said when asked what Vegetarians would do with bugs and fleas (though he thought cleanliness was the best means of avoiding this last difficulty), that if they found it necessary to destroy animals, they need not eat them. (Laughter and Applause.)

Mr. PARKINSON explained, that in asking the questions just answered, he was not opposed to Vegetarianism. He did this for the benefit of others, who did not possess the *Vegetarian Messenger*, and SMITH'S *Fruits and Farinacea*. These difficulties occurred to many persons, and he thought it desirable that they should be explained from the platform, and satisfactorily cleared up. He was a Vegetarian in principle, and had practised the system six months, and would probably now be a practical Vegetarian, but for circumstances which need not be explained to the meeting. (Applause.)

Mr. CLARKE, wished to remark, in further illustration of what had been said, that though GOD rained the manna from heaven to feed the

Israelites (in which they at first delighted, and sought to gather two days' supply at once), in a little time, when they loathed it and murmured for flesh, GOD gave them this, though it was followed with a curse. The same reason might apply to CHRIST'S feeding the multitude with fish, if this were really the case; he saw they would seek it, he thus dealt with them as they were, just as was the case with the Jews, who were allowed to put away their wives: it might be said, it was better they should do this than to make the unwelcome woman miserable; but, as CHRIST remarked in explaining this, these things were "not so in the beginning."

Mr. SANDEMAN suggested, that, supposing flesh-meat did him a bodily injury, and he knew it, if he looked to CHRIST'S example, supposing him to have eaten fish and flesh of all kinds, this presented no argument, whatever, why he should eat these things, knowing them to be injurious to himself.

The CHAIRMAN remarked, that there were certain questions in philosophy and Scripture that were not quite cleared up in relation to facts. He thought the meeting was indebted to the gentleman who had put these queries for the sake of others. A Scotchman once said to him, he was held in difficulty about adopting Vegetarianism, seeing that CHRIST created "fish" with the "barley loaves"; and on his replying that he was not quite sure that CHRIST partook of the latter, this gentleman said, "Well, if you get over the difficulty on this subject, you will perhaps let me know." He, of course, at once explained that he had no difficulty about the matter, and asked the objector if the supposed fact of CHRIST converting water into fermented wine, had prevented his being a teetotaler. He said, "No"; and he then begged to tell him, that difficulties of this kind never prevented any from practically adopting any system, of the truth of which they were otherwise convinced; and, in proof of the correctness of this, this objector was now a Vegetarian. At a future period, they would, perhaps, have a wiser way of looking at things, distinguishing between appointments and permissions, and not being so ready finally to settle everything at the moment, but leaving anything of difficulty, real or apparent, that could be drawn from the authority of CHRIST, to a future and wiser period.

The CHAIRMAN then directed attention to the excellent specimens of whole-meal bread submitted to their notice by Mr. CLARKE and Mr. POLLARD. Its value in relation to health was far beyond the white bread, which should only be used to a small extent, and that rather for a medicinal purpose than anything else.

Mr. POLLARD then sang two Vegetarian melodies, the audience joining in the choruses, and the meeting was then concluded, about a quarter to eleven.

LOCAL OPERATIONS AND INTELLIGENCE.

VEGETARIAN SOCIETY.

Joining the Society.—We have many adherents who do not yet consider themselves called upon to make their declarations, and join the Society, and thus best of all tend to help on the public influence of Vegetarianism. This is no doubt due, first, to the apathy of Vegetarians who are members of the Society themselves, but omit to explain the advantages of membership to others; and next, to the isolated, if not selfish, consideration which leads people to forget that each person has *public* as well as private duties to perform, in promulgating and supporting the truth. Once satisfied of the goodness of the Vegetarian system, our regard for the well-being of others should lead us to adopt all means reasonably within our power of drawing the attention of others to it, and these will be found to consist in the influence of private example and discussion, and aid in securing a complete public impression of its importance, through an extensive organization of its adherents, in which the *influence of numbers* is extensively felt. Some of the most earnest and useful of the present members of the Society were formerly apathetic adherents of their dietetic practices, but membership, and the awakening of their sympathies in contact with others, have had the happy effect of making them extensively useful in spreading their principles for the benefit of others. They thus acknowledge it to have been most happy to have "*joined the Society.*"

Vegetarian Bands of Hope.—It has frequently been inquired, whether Bands of Hope could not well be formed, so as to add materially to the growing strength of the Vegetarian Movement. In prescribing the time of fourteen years of age as the earliest period when young people can join the Vegetarian organization, it was considered that there was a great difference between the working of the Temperance and the Vegetarian movements. In the adoption of Temperance principles, the question is made one depending on the will, and, where this is in favour, there is rarely difficulty experienced in carrying it out. Intimately associated, however, as the consumption of the flesh of animals is with the ordinary routine of cookery, the adoption of Vegetarianism necessarily suggests difficulties of a more comprehensive and serious aspect, involving a considerable amount of moral courage, necessary to procure a change in the routine of domestic avocations, which cannot fairly be looked for in young people under the age above referred to.

J. ANDREW Jun., *Secretary.*

ACCRINGTON.

Operations.—Our meetings and lectures here have been suspended for a time, from anticipations of our services being required in raising the Vegetarian question in some neighbouring localities. We, however, see from matters as they have fallen out, that the proverb of the "two stools" is verified at our expense and that of the public, since our friends failing to make the arrangements pro-

posed, further discussion and consideration of our views have been lost to both districts. It is obvious that it is best to regard neighbouring efforts of all kinds, at least generally speaking, as supplementary works, and thus, by adhering to the *monthly meeting plan,* the question will not decline for want of the due application of organization. It will, however, be seen from the report in the present number of the *Messenger,* that we have again resumed our activities in the public teaching of our principles, and trust that these will now be more regularly carried out, either here or in the neighbourhood. J. S. J.

COLCHESTER.

The Recent Meeting.—Again and again do the effects of the recent meeting show themselves. Many who least expected to be favourably impressed with the subject brought before their attention, now acknowledge not only the surprise, but the pleasure and profit experienced in being present; and others will, no doubt, have their dietetic habits influenced by what they heard, and the reading and reflection to which this will lead. Mr. SIMPSON, if ever he should visit Colchester again, cannot fail to have ample support, in the character and influence of both chairman and gentlemen to accompany him to the platform. We were shown, however, that, in case of emergency, all these could be dispensed with, and thus, from the real intrinsic value of the subject introduced, and the way in which it was handled, the success of the meeting was, no doubt, the more surprising. C. S.

Domestic Difficulties.—One of our members has judged it best, after persevering for about seven years in attempts to induce his wife to follow his example in regard to diet, to yield to her wishes that he should partake of flesh when he returns home, but says that he shall not taste any when from home, and that his convictions of the truth of our principle are as firm as ever. J. B.

CRAWSHAWBOOTH.

Vegetarian Lecture.—A lecture has been delivered here, by Mr. THOS. TAYLOR, on *Reasons for being a Vegetarian.*

Proposed Public Meeting.—We hope to have a public meeting in the Wesleyan Chapel, which has been kindly promised, before the end of March, and will forward a notice for insertion in the *Messenger.* The Vegetarian cause daily becomes more interesting and important, in the estimation of those who carry out the practice. W. H.

GLASGOW.

Monthly Meetings.—We have had the attendance of several influential persons at our meetings lately, and the numbers have been maintained far beyond our expectations. The meetings have been very lively, and we have generally been short of time, or the conversation has been kept up longer, perhaps, than the keepers of the hotels where we meet would have desired. R. J.

KIRKCALDY.

Individual Effort.—No public meetings have been held here, but I take advantage of occasional interviews with parties to speak of our principles, and hope in this way to produce favourable impressions in some minds. The tract matter on the cover of the *Messenger* is also freely distributed by me, both in this neighbourhood and also when travelling, and the *Messenger, Fruits and Farinacea,* and *Vegetarian Cookery,* lent for perusal.

Experimenters in the Practice.—Eight or nine persons with whom I am acquainted, are trying the system, and others are so favourably impressed with its arguments, that they will probably submit to this practical test before long.

Return to the Practice.—I am happy to be able to report that two members, who some time since abandoned our practice through domestic inconveniences, have now resumed their Vegetarian habits, and trust that they will by and bye see it good again to join the Society, and thus aid in extending its influence. H. M.

LEEDS.

Social Meeting.—The Committee of our Association, and a few others not members of our organization, met a fortnight ago at a delightful social repast, after which a valuable and interesting paper was read by Mr. G. PERKINS, one of our Vice-Presidents. This led to conversation and discussion for about two hours, and a more agreeable and profitable meeting could not have been desired. Such meetings are calculated to do much good, and tend to promote the stability of the members, as well as to secure new adherents. We hope to hold them more frequently during the next winter. J. A. J.

LONDON.

Operations.—The agency of Mr. BORMOND has been made exceedingly useful, and terminated with a soirée given at the Hall of the Humanistic Society, on the 28th of February, Mr. BORMOND being the principal speaker. D. J.

MANCHESTER.

Proposed Operations.—Since the meeting at Middleton, our members have made no arrangements for operations in Manchester and Salford, though the renewal of our activities has for some time been proposed. Want of time, and close engagement in connection with the Alliance and other active philanthropic movements, with change of some of our officers, have been the principal causes of our inactivity during the past months. R. M.

NEWTON-LE-WILLOWS.

Vegetarian Lecture.—We are expecting to be favoured with a lecture on the Vegetarian system here during the present month, and trust it will be the means of usefully drawing public attention to our principles. I hope to see some notice of this effort in a future number of the *Messenger.* W. J.

CRAWSHAWBOOTH VEGETARIAN ASSOCIATION MEETING.

A PUBLIC meeting in connection with the Rawtenstall and Crawshawbooth Vegetarian Association was held in the Wesleyan Chapel, Crawshawbooth, on Thursday evening, the 29th of March. The audience was highly respectable, though not very numerous, and many persons have been favourably impressed by the arguments then advanced in support of the principle and practice of Vegetarianism.

Mr. ROBERT MADEN was called to the chair, and opened the proceedings in a few appropriate remarks.

Mr. CHALK argued that, when man was in his primeval and happiest state, the food appointed for him by his Creator, was derived solely from the vegetable kingdom, and therefore must have been best for him, and if best *then*, must be so *now*, since there had been no change in his physical structure. He then went on to show that the slaughter of animals was a violation of man's feelings, and therefore this could not be the way in which nature designed him to procure his food. The opinion that hard work could not be done without resorting to the use of flesh as food, and that the structure of man's teeth indicated his being intended to eat flesh, were shown to be mistaken. Mr. CHALK contended from his own experience and that of others who were living upon an exclusively Vegetarian diet, that both health and strength could be better sustained in this way than on a mixed diet, and, after other observations, tending to prove the superiority of the practice, concluded by urging all present to make a trial for themselves.

Mr. W. HOYLE (the Secretary of the Association) remarked, that truth was not always with the multitude, and drew attention to the rapid progress in the arts and sciences, and the slow progress made in reference to a general knowledge of the laws of health, arguing that if man had been in the right path, he must have progressed in this as well as other branches of knowledge. Every disease was the result of a violation of Nature's laws; and the prevalence of a large amount of disease in our own, as well as other countries, showed that the habits of society were far removed from harmony with the laws of health. One of the violations of Nature's laws, and a fertile source of disease, was the use of the flesh of animals as food. Different conditions and avocations of life required food containing a larger or smaller amount of nutritive principle in relation to the expenditure of the vital powers. In a Vegetarian diet, wisely selected, there was sufficient to meet all the wants of man in the different extremes of labour. It was also best adapted to maintain the heat of the body, and in other respects was far superior to flesh-meat, as well as tending to preserve the system from the attacks of disease. After showing the fallacy of the notion that consumption was induced by a Vegetarian diet, he concluded a somewhat lengthened address, by urging a personal trial of the practice, as by far the most satisfactory way of testing its advantages.

The proceedings then terminated, all present being obviously much interested by the facts and arguments to which their attention had been directed.

BIRMINGHAM VEGETARIAN ASSOCIATION LECTURE.

ON Tuesday Evening, the 3rd of April, an interesting lecture, on *Fruits and Farinacea, not the Flesh of Animals, the Proper Food for Man*, was delivered by Mr. C. R. KING, Secretary of the Birmingham Vegetarian Association, in the Temperance Hall, Ann Street. The Hall, which will accommodate between three and four hundred, was completely filled, whilst many others were unable to gain admission, and the lecture, which occupied about an hour and a quarter in the delivery, was listened to with the deepest attention; the audience, for the most part, consisting of respectable mechanics, with a few ladies and gentlemen. Mr. W. G. WARD, Mr. J. PALMER, Mr. J. WHYTE, and Mr. A. J. SUTTON, members of the Birmingham Association, were present.

Mr. WARD presided, and introduced the lecturer, who spoke as follows:—

Mr. Chairman, Ladies and Gentlemen—As there cannot be any great amount of knowledge communicated in one lecture, it will be well for my hearers to remember, that the principal object of lecturing is to call attention to important subjects, and thus, if possible, to lead to serious thought and study; but above all, to correct action. How difficult a matter it is to get men—aye! and women too—to think beyond their preconceived notions, especially in matters which appear to upset their early teachings and prejudices. What I shall advance to-night will be spoken with a desire that you may receive with kindliness of spirit that which you may not agree with; and should you have an objection which you deem important to make to my opinions on the subject of human food, I shall take it as a favour if you will set me right. It is my opinion,—and I am supported in this by some of the best authorities that have ever written on the food of man,—that the consumption of the flesh of animals as food is one of the most fruitful sources of disease and premature death that has ever been known to man, and the best that can be said of the flesh-eating habit is, that it "is a remnant of savage life," or man in his degraded and depraved state; for I believe that man has fallen. There can be little doubt, according to the earliest record we have of man's history, as given in the book of Genesis, that he was then in a more perfect state of being and happiness, and that not flesh, but the fruits and

herbs of the earth, were the resources of his manly strength and pristine beauty. It is recorded (Gen. i. 29) that GOD said to man —"Behold, I have given you every *herb bearing seed*, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat." "It seems from this," says an eminent philosopher, "that man was originally intended to live upon vegetables only; and as no change was made in the structure of men's bodies after the flood, it is not probable that any change was made in the articles of their food." We thus see that, though man had dominion given him over all creatures, he was confined to the green herbs for food. Dr. CHEYNE supposes that animal food and strong liquors were permitted to man to shorten life, in order to prevent the excessive growth of wickedness. Whatever may be thought of this idea, certain it is, man's life became gradually shortened with the introduction of the flesh of animals as food, of the consumption of which we have no account till after the deluge, a period of two thousand years. The prohibiting of the Jews from eating pork, was certainly a wise injunction, for, in the language of a recent writer on Vegetarianism: "Pigs are, certainly, most filthy, ferocious, foul-feeding animals; they are the most subject to cutaneous diseases and putrefaction of any creature, insomuch that in the time of a plague they are universally destroyed by all wise nations, as we do mad dogs." The same author gives a most amusing anecdote of Dr. ADAM CLARKE'S strong antipathy to the use of pork as food. He says that the Doctor was well known to have entertained strong prejudices against swine's flesh and tobacco, and is reported to have said on one occasion, "If I were to offer a sacrifice to the Devil, it should be a roasted pig stuffed with tobacco;" and at another time, being called upon to ask a blessing at dinner, where there was a roaster smoking before him, he very solemnly said, "O LORD, if thou canst bless under the gospel what thou didst curse under the law, bless the pig!" Pork certainly is one of the most heavy kinds of meat in the flesh-eater's catalogue, for it lies on the stomach like so many ounces of lead, and the unpleasant feeling after a dinner of pork, more than counterbalances any amount of pleasure and benefit to be got from the eating of it. I do not remember, in my flesh-eating days, ever indulging in a meal of roast pork without having to suffer, and that violently, from indigestion and constipation, and this sometimes for days together. On the other hand, I can say, and that with confidence, that on a well-selected diet of fruits and farinacea, such unhappy consequences can never arise, simply from the fact that fruits, roots, and grain are the original and proper food of man, upon which he may—all other habits and circumstances being equal—arrive at the highest amount of vigour, health, beauty, happiness, and longevity. How fearfully man's life is shortened by the artificial habits and customs of these our latter days! It is said that man's average length of life in this country, at the present day, is little over thirty-one years. If his dietetic habits were improved, there is no reason why he should not live in the enjoyment of all his faculties until a hundred years of age and upwards.

But to return to our Scripture authority, you will remember that when King NEBUCHADNEZZAR besieged Jerusalem, he desired to take back with him certain of the children of Israel, "in whom was no blemish, but well-favoured; and skilful in all wisdom, and cunning in knowledge and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king." * It is said among the chosen ones were DANIEL, SHADRACH, MESHACH, and ABEDNEGO, of the children of Judah. "But DANIEL purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself." "And the prince of the eunuchs said unto DANIEL, I fear my lord the king, who hath appointed you this meat and drink: for why should he see your faces worse liking than the children which are of your sort? Then shall ye make me endanger my head to the king. Then said DANIEL to MELZAR, whom the prince of the eunuchs had set over them—Prove thy servants, I beseech thee, ten days; and let them give us pulse (which means peas, lentils, and similar food) to eat, and water to drink. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." † You know how the narrative goes on to say, that GOD gave DANIEL and the three that were chosen with him "knowledge and skill in all learning and wisdom"; and there can be no doubt that DANIEL was one of the most wise and holy men of his day, as appears in his after history, being able to answer all the most abstruse questions that the king asked him, even better than all the magicians and astrologers that were in his realm. JOHN the Baptist, the fore-runner of JESUS CHRIST, had his raiment of camel's hair, and his food was locusts and wild honey. The locust here spoken of is not, as some erroneously suppose, an insect or small animal of that name, but the fruit of the locust-tree. Locusts have lately been advertised in Liverpool for sale, as a kind of fruit from the Holy Land, which corroborates this statement. We thus see from Scripture, that a diet of fruits and farinacea was the originally appointed food of man, and in the examples quoted, the use of such diet was associated with the highest physical, mental, and moral development, as well as the communication of special spiritual gifts.

"Man, who in the early ages of the world, and while he was content to live upon vegetables, was seen to spare the lives of animals, has

* Daniel i, 4, 5. † Daniel i, 8—15.

gradually accustomed himself to slaughter, until he no longer spares the lives of his fellow-men. If the Source of all life intended man should be an animal of prey, how is it that he has implanted within him an instinctive abhorrence of animal torture, and to the shedding of blood? Should not this be man's guide? Some seek to evade the force of this principle, by saying, 'Animals eat one another, and why may we not eat them?' What! if a wolf worried a lamb, does that justify us in doing the same? But it is still objected: Nature has furnished us with 'dog-teeth,' for what purpose? Surely you are not justified in doing all you have the means of doing! 'But what is to become of the cattle? We should be eaten up if we were not to destroy them.' I say, Breed less; and you need not fear the consequence. There is land sufficient for a large increase of men and animals. England alone, which now contains only about fifteen millions of inhabitants, is capable of producing, by spade husbandry, a sufficiency of nutritive vegetables for the support of a hundred and twenty millions of human beings; but if every one must consume a pound of flesh a-day, there is scarcely enough land for the existing population. If tigers, wolves, and vultures praise flesh-eating, am I to admit that they speak the truth? Ask a child, even one who has been used to animal food, and is rather fond of it, whether she will go with you into the garden to gather some cherries, or to the slaughter-house to see a poor calf hung up by its heels, bleeding to death to provide its mamma with nice white veal for the next day's dinner!"

What numbers of volumes have been written on health by the members of the medical profession, and what rubbish in the main. We sometimes meet with a book written with some degree of honesty, giving advice with disinterested motives. But the majority of these latter-day pamphlets, advertised in every weekly journal, are full of arrant nonsense from beginning to end, and you always find that they end with a strong recommendation of some cordial balm for the cure of each and all of the diseases by which humanity has been afflicted; but above all, personal advice is essential—the asking of which must be accompanied by the usual professional consultation fee of one guinea! Now, if man would make life a study, and live upon proper food and drink, there would be little to fear from disease, but so long as he eats food already diseased, and drinks liquors which inflame the body and distract the mind, so long will he, in his weakness, be duped by those Barnums of physic, and led irresistibly to swallow their infallible potions. If you are ill, do not make yourselves worse by swallowing unlimited quantities of Parr's Life Pills, Morrison's Vegetable Pills, or Kaye's Worsdell's Pills, all of which are the vilest compounds; but ask advice of a respectable medical professor—if such is to be found. The mass of patented medicines are of the vilest sort, and instead of being sanctioned in this seeming enlightened age by "Royal Letters Patent," the effects produced by them ought to be made a matter of serious inquiry, and if government will not undertake to expose such nefarious quackery, men of sense and understanding, who have suffered thereby, will be obliged to do so. I from my very soul do loathe the sight of so many advertisements lauding to the skies the pernicious mixtures, got up regardless of the health of the people, and for the purpose of raising funds sufficient to drive a brougham, and keep a house in one of the "west end" squares. Yet in the medical world we have ample testimony to the truth, that if man would live on proper food, selected from the vegetable kingdom, and be temperate in all things, with fresh air, pure water, exercise—and, what is very essential to health and happiness, as much freedom as possible from excess of sorrow and anxiety—he might live and enjoy a long, useful, and happy life. I have little sympathy with those who are continually wishing that their time here was over, and who see only in this world a barren waste; there is a morbid religious feeling of this kind, which I feel thankful I do not possess. I have felt many sorrows, and no little disappointment, yet there is much in the world to make me love it and cling to it still. One sometimes meets with a choice friend amid this everlasting whirl of business and selfishness, that makes one feel that it is a joy to live. Then there are those dear associations about the old house which sheltered us in our childhood, and the many pleasant recollections of one's early friends, so that I, for one, feel very desirous to live to a ripe old age, yes, until every hair grows grey. Lewis Cornaro, a gentleman of Padua, who, from some unknown cause, was banished from his friends, and deprived of the dignity of a noble Venetian, was in early life very infirm, being passionate and hasty in temper. At thirty-five years of age he commenced a regular mode of diet and correct life, by which means he lived more than a hundred years, healthful in body and sound in mind. In writing to the Patriarch elect of Aquielia, at the age of 91 years, he says: "Now, my lord, to begin, I must tell you, that within these few days past, I have been visited by many of the learned doctors of this university, as well physicians as philosophers, who were well acquainted with my age, my life, and manners; knowing how stout, hearty, and gay I was; and in what perfection all my senses still continued; likewise my memory, spirits, and understanding; and even my voice and teeth. They knew, besides, that I constantly employed eight hours every day in writing treatises, with my own hand, on subjects useful to mankind, and spent many more in walking and singing. O, my lord, how melodious my voice has grown! were you to hear me chant my prayers; and that to my lyre, after the example of David, I am certain it would give you great pleasure, my voice is so musical."

Now I have a great desire to live to a good, happy old age, by my mode of life, and though, perhaps, my foundation is not so good to build upon as that of Cornaro, and I do not anticipate reaching so great an age as he did, still I hope, in no small degree, to realize my desire.

Dr. CHEYNE, in an *Essay on Health and Long Life*, written more than a hundred years ago, says, that "The great rule for eating and drinking, for health, is to adjust the quality and quantity of our food to our digestive powers," and that "All crammed poultry and stall-fed cattle, and even vegetables forced by hot-beds, tend more to putrefaction, and, consequently, are more unfit for human food, than those brought up in the natural manner. * * * I have sometimes also, indulged a conjecture that animal food, and made or artificial liquors, in the original frame of our nature and design of our creation, were not intended for human creatures. They seem to me neither to have those strong and fit organs for digesting them (at least, such as birds and beasts of prey have, who live on flesh), nor naturally to have those voracious and brutish appetites, that require animal food and strong liquors to satisfy them; nor those cruel and hard hearts, or those diabolical passions, which could easily suffer them to tear and destroy their fellow creatures." In speaking of the scurvy, as produced by the free use of flesh and fermented liquors, he says: "There is no chronical distemper whatsoever more universal, more obstinate, and more fatal in Britain, than the scurvy, taken in its general extent. Scarce any one distemper but owes its origin to this scorbutic state. To it we owe all the dropsies that happen after the meridian of life; all asthmas, consumptions of several kinds, many sorts of colics and diarrhœas, some kinds of gouts and rheumatisms, all palsies, various kinds of ulcers, and, possibly, the cancer itself, and almost all nervous distempers whatsoever. The reason why the scurvy is so prevalent in this country, and so fruitful of miseries, is, that it is produced by causes most special and particular to this country, to wit, the indulging so much in animal food and strong fermented liquors, in contemplative studies and sedentary professions and employments." Again, he says that "Nothing less than a very moderate use of animal food, and that of the kind that abounds least in *urinous salts*, and a more moderate use of *spirituous liquors, due labour*, and exercise, and a careful guarding against the inconstancy and inclemency of the seasons, can keep this hydra (the scurvy) under. And nothing else than a total abstinence from animal foods and strong fermented liquors, can totally extirpate it. And that, too, must be begun early, before, or soon after, the meridian of life."

It is said, that in the early part of Dr. CHEYNE's life he lived freely, and became so enormously stout, that he weighed thirty-two stones, and was obliged to have the whole side of his chariot *taken out* to receive him. He became short-breathed, lethargic, nervous, and scorbutic; he tried the power of medicine in vain, and was only cured by resorting to a vegetable and milk diet. In this way it is said that he reduced himself to the weight of ten stone.

SYLVESTER GRAHAM, M.D., of Boston, United States, after forty years' study of the physiology of the human frame, and human diet in relation thereto, has produced decidedly the best work on the subject extant, in which he proves that man was intended to live on the products of the vegetable kingdom, and that the use of flesh is injurious. I think that all who regard good health and happiness as the best gifts to man for obedience to the highest laws of his nature and development, should purchase GRAHAM'S *Lectures on the Science of Human Life*. In recommending this book to your notice, I would not forget to mention that there is another work, written by Mr. J. SMITH, of Malton, entitled, *Fruits and Farinacea the Proper Food of Man*, in which he attempts to prove, from history, anatomy, and physiology, that the original, natural, and best diet of man is derived from the vegetable kingdom; and I feel quite satisfied, that with a careful and candid perusal of that book, you cannot come to any other conclusion.

As to follow truth to the furthest extent of which our minds are capable, is the duty and the privilege of every lover of truth, and that which is highest and noblest in our nature, I would ask you to give this subject your calm and earnest attention, and I feel sure that if you do but practise the simple mode of life which I advocate, you will, after a little perseverance, find yourself in better health and spirits, than you possibly can be on a mixed diet of flesh and vegetable food. It may require some determination, and not a little self-denial, to commence this. Some good folks, no doubt, will be concerned about you, and may insinuate that there are manifest signs of your ultimate insanity; but never mind what they say: you have to be but "intelligent and earnest," and you will overcome the world and all its difficulties.

To give you some idea of the importance of the Vegetarian movement, and the attention it is attracting, I will read some extracts from an able article which appeared a little time ago in the *Westminster Review*. "We have never done going to and fro upon the earth, seeking whom we may review; and we have of late come upon a new and out-of-the-way sign of the times we live in. The sign we mean is Vegetarianism, (which) claims the possession of a distinct existence as a physiological heresy, among the militant ideas and practices of the present century. Not only æsthetical young men, with their hair divided down the middle, and demi-pique beards upon their chins, but sturdy men of action—men of the people—have here and there begun to take it up. It likewise has its votaries among the intellectual classes. Within our own limited circle of acquaintance, it counts a physician, an astronomer, an electritian, a barrister, an independent gentleman addicted to radical reforms, a lady-farmer, and an authoress. Our native root-fruit-and-grain eaters, have already formed themselves into a banded society. This fraternity held its first meeting at Ramsgate, in September, 1847, under the presidency of JOSEPH BROTHERTON, Esq., M.P.; no feather-head of a parliamentarian, but once a horny-handed man of the people, and now an industrial chief. It started with 122 mechanics, 110 ladies, 12 professional men, 9 physicians and surgeons, 6 merchants, 3 ministers of religion, 3

farmers, 2 authors, 2 county magistrates, and (will it be believed?) 2 aldermen; of these 1 had abstained from the flesh of animals for 40 years; 71 of them had done so for 30 years; 58 for 20 years; 44 for 10 years; and 64 for 1 year, not to mention other 27 who had abstained a month. They held their next meeting at Manchester in July, 1848" [By January, 1852, the membership of this Society amounted to 740; and 82 of them had never used animal food all their lives.] "What with these confederated enemies of orthodoxy in diet, and what with the unregistered reformers, sprinkled all through society, and what with nobody knows how many thousand *considerers*, it is not to be doubted that Smithfield and all butchers, Billingsgate and the fishmongers, stand in jeopardy of their very existence—as such. In one word, and speaking seriously, it can no longer be concealed that Vegetarianism is an embodied power, be it for good or for evil, among the elements of British and American civilization. It may look fantastical, it may be feeble, but it is certainly alive. If it is but a puny supernumerary sort of thing, it is also very young, and it cannot be denied that it is able to boast of as ancient and honourable an ancestry as any in the world.

"The Vegetarians of these times lay a world of stress upon the beauty and liveliness of the potato-fed Irish in their better days, the solidity and intelligence of the porridge-fed Scotch, the size and endurance of the Russians with their black bread and garlic, the peasantries of almost all Europe; in short, the fine figures of the abstemious Persians, and the strength of professed Vegetarians, to say nothing of the Spartan heroes, and the corn-grinding cohorts of Rome. They cite Old PARRS by the dozen, and show that they were all Vegetarians, or something nearly as good. Vegetarian writers have triumphantly proved that physical horse-like strength is not only compatible with, but also favoured by, a well-chosen diet from the vegetable kingdom; and likewise that such a table is conducive to length of days. A well-read member of the Society will point in triumph to NEWTON, who took to Vegetarianism during a period of close application; to HOWARD the philanthropist; to JOHN WESLEY, to Dr. CHEYNE, to LAMBE, and to a score of other notables who were neither horses nor walking vegetables, but men of human energy and intellect." "In Chili, the people are fed chiefly on dried beans, with a portion of bread. Their temperament is hilarious, their faces round, their figure plump. In La Plata, on the contrary, the everlasting food is animal—chiefly beef—and the men are *savage-looking* and *lank-loined*. Chili overflows with population; La Plata is scant." "All the animal food artificially bred by farmers or others is, with little exception, unwholesome. Consumption, measles, dropsy, liver complaints, and other diseases, abound in the animals we eat, and have a tendency to produce those diseases in our own bodies. The poison we take in by the lungs in the gaseous form, is not the only poison we imbibe. We make an outcry about cleansing the sewers of our cities, and yet make sewers of our own bodies. The practice of feeding on the flesh of animals—entombing their bodies within our own—has something in it repugnant to refinement. The great majority of mankind abhor killing, save under the pressure of passion or hunger; while even the cannibal mothers of the Feejee islands will exchange children in order not to devour their own. They who hunger for animal food in civilized life, rarely like to kill the creatures they eat; and when killed, none like to eat the flesh of pet animals they have themselves domesticated. To get rid of the distasteful operation of killing, we employ butchers—helots of the modern world, whose very name we employ as a term of vituperation. This is not Christian, to say the least of it. We have no right to degrade any human being, or regard as inferiors, those who prepare the materials that enter into the most intimate combination with our own persons. There is something humiliating in the idea of a delicate person who faints at the sight of blood or a butcher's shop, and then sits down to eat of the carcasses that have there been cut up. If the employment of a butcher be of necessity, the butcher is entitled to honour as well as the physician."

"We think we have made clear our conviction that this new Puritanism, as we have ventured to denominate it, is no trivial fact, when considered as a whole, and viewed in relation to the prospects of society." "We believe that the still obtaining consumption of animal food, is simply a remnant of savage life, a custom doomed to vanish under the light of human reason." "The three-headed anti-poison league; the huge protest against alcohol in all its guises and disguises; the sanitary outcry about filth and foul air; and this Vegetarian summons of the lieges to a still purer physical life than was ever dreamed of by MESMER, HAHNEMANN, PRIESSNITZ, COMBE, or Father MATHEW—are all wanted by the age, else they would never have arisen upon us, suddenly and simultaneously, like the insurrection of citizens against a tyranny grown beyond endurance."

I may here mention, that the Vegetarian Society now numbers about 900 members; it issues a monthly magazine, called the *Vegetarian Messenger*, which contains reports of meetings, speeches, and other matter of the highest import to persons desirous of inquiring into this subject. JAMES SIMPSON, Esq., of Foxhill Bank, near Accrington, the President of the Society, is a gentleman most indefatigable in his labours to promote the public good. I would that men of wealth and influence could find their happiness in promoting the welfare of humanity as he has done, I believe, the whole of his life; we then might sing, most heartily, with the Boatman's son,

"This world is full of beauty,
As other worlds above,
And if we did our duty,
It might be full of love."

If ever Christian virtue, and uprightness of conduct, are to "cover the earth, as the waters cover the sea," the cruel barbarities practised in

rearing animals for food, and slaughtering them in our large towns and villages, must cease. I could tell you of facts connected with this matter that would make you blush that such things should be perpetrated, to obtain for you flesh, on which to feed your bodies; suffice it to say, that all animals fed for your use are either cruelly treated for the purpose, or they are tied up to the stake, or confined in the sty, until they become bloated and diseased, which renders them entirely unfit for human food. How much of the mutton sold is brought to market that the farmer may not lose his property. This I know to be a fact, for I have personally witnessed it, having had somewhat to do with farming matters myself. I have known farmers who were obliged to kill their sheep successively, almost the entire flock, to prevent their dying of a most loathsome disease, called the rot. Sometimes the farmer is obliged to plunge the knife into their throats whilst lying in the field, for fear of their dying before they can be removed. If the mutton be found very bad, and much discoloured, it is usually sold at a lower price, and then, of course, it is purchased by the ignorant poor. Cattle, also, are subject to many diseases, of which murrain is one of the most destructive to their life; and when such cattle are too far gone in disease to be curable, it is very common for the farmer to send for his butcher to kill them, to send to market, that he may not have to sacrifice too much of his property. But who are the sufferers? Yourselves, to be sure, and *all* who live in such towns as Birmingham, and practise flesh-eating. Then the horribly barbarous manner in which the animals are put to death, is destructive of all those fine feelings that attend a truly noble and intelligent man; who can witness the knocking down of a bullock in a slaughter-house, previous to having its throat cut, or see the innocent lamb go to have its little neck pierced, without feeling that the flesh-eating system is destructive to all pure and humane feeling? If educated people will eat beef and mutton, they ought to be made to provide it for their own table, and then they would feel how barbarous the system is, and how fearfully destructive to all that is good and true.

"The flesh of animals cannot be best adapted to our constitution, if to obtain it a single feeling is violated, kindness hindered in its propagation, suffering to any creature wilfully inflicted, or a law of nature broken. Otherwise, nature would contradict herself, and men would doubt the existence of Supreme Benevolence."*

Sir RICHARD PHILLIPS, the compiler of the *Cyclopædia of Arts*, at twelve years of age was struck with such horror at accidentally seeing the barbarities of a London slaughter-house, that from that hour he never ate anything but vegetable food. He persevered in spite of vulgar forebodings, with unabated vigorous health, and at sixty-six found himself more able to endure labour, and undergo any fatigue of mind and body, than any person of his age.

The most correct opinions that I have met with on this subject, are given by the poet SHELLEY, in his notes on *Queen Mab*. He must have been a Vegetarian very early in life, for I believe he wrote this poem before he was eighteen years of age. He says: "Man, and the animals whom he has infected with his society, are alone diseased. The wild hog, the mouflon, the bison, and the wolf, are perfectly exempt from malady; and invariably die either from external violence, or natural old age. But the domestic hog, the sheep, the cow, and the dog, are subject to an incredible variety of distempers; and, like the corrupters of their nature, have physicians who thrive upon their miseries. The super-eminence of man is, like SATAN'S, the super-eminence of pain; and the majority of his species, doomed to penury, disease, and crime, have reason to curse the untoward event, that, by enabling him to communicate his sensations, raised him above the level of his fellow-animals. But the steps that have been taken are irrevocable. The whole of human science is comprised in one question: How can the advantages of intellect and civilization be reconciled with the liberty and pure pleasures of natural life? How can we take the benefits, and reject the evils, of the system which is interwoven with all the fibres of our being? I believe that abstinence from animal food and spirituous liquors would, in a great measure, capacitate us for the solution of this important question.

"Comparative anatomy teaches us, that man resembles frugivorous animals in everything, and carnivorous in nothing; he has neither claws wherewith to seize his prey, nor distinct and pointed teeth to tear the living fibre. A mandarin 'of the first class,' with nails two inches long, would probably find them alone inefficient to hold even a hare. After every subterfuge of gluttony, the bull must be degraded into the ox, and the ram into the wether, by an unnatural and inhuman operation, that the flaccid fibre may offer a fainter resistance to rebellious nature. It is only by softening and disguising dead flesh by culinary preparation, that it is rendered susceptible of mastication or digestion; and that the sight of its bloody juices and raw horror does not excite intolerable loathing and disgust. Let the advocate of animal food force himself to a decisive experiment on its fitness, and, as PLUTARCH recommends, tear a living lamb with his teeth, and plunge his head into its vitals, slake his thirst with its steaming blood; when fresh from the deed of horror, let him revert to the irresistible instinct of nature, that would rise in judgment against it, and say, Nature formed me for such work as this. Then, and only then, would he be consistent.

"There is no disease, bodily or mental, which adoption of vegetable diet and pure water has not infallibly mitigated, wherever the experiment has been fairly tried. Debility is gradually converted into strength, disease into healthfulness, madness, in all its hideous variety, from the ravings of the fettered maniac to the unaccountable irrationalities of ill temper, that make a hell of domestic life, into a calm and considerate evenness of temper, that alone might offer a

* *Mission of Vegetarianism.*

certain pledge of the future moral reformation of society. On a natural system of diet, old age would be our last and only malady; the term of our existence would be protracted; we should enjoy life, and no longer preclude others from enjoying it; all sensational delights would be infinitely more exquisite and perfect; the very sense of being would then be a continued pleasure, such as we now feel it in some few and favoured moments of our youth. By all that is sacred in our hopes for the human race, I conjure those who love happiness and truth to give a fair trial to the vegetable system. Reasoning is surely superfluous on a subject whose merits a six month's trial would for ever set at rest. But it is only among the enlightened and benevolent that so great a sacrifice of appetite and prejudice can be expected, even though its ultimate excellence should not admit of dispute. It is found easier, by the short-sighted victims of disease, to palliate their torments by medicine, than to prevent them by regimen.

"The advantage of a reform in diet is obviously greater than that of any other. It strikes at the root of the evil. To remedy the abuses of legislation, before we annihilate the propensities by which they are produced, is to suppose that, by taking away the effect, the cause will cease to operate. But the efficacy of this system depends entirely on the proselytism of individuals, and grounds its merits, as a benefit to the community, upon the total change of the dietetic habits in its members. It proceeds securely from a number of particular cases, to one that is universal, and has this advantage over the contrary mode, that one error does not invalidate all that has gone before.

"I address myself not only to the young enthusiast, the ardent devotee of truth and virtue, the pure and passionate moralist, yet unvitiated by the contagion of the world. He will embrace a pure system, from its abstracted truth, its beauty, its simplicity, and its promise of wide extended benefit; unless custom has turned poison into food, he will hate the brutal pleasures of the chase by instinct; it will be a contemplation full of horror and disappointment to his mind, that beings capable of the gentlest and most admirable sympathies, should take delight in the death-pangs and last convulsions of dying animals. The elderly man, whose youth has been poisoned by intemperance, or who has lived with apparent moderation, and is afflicted with a variety of painful maladies, would find his account in a beneficial change produced without the risk of poisonous medicines. The mother to whom the perpetual restlessness of disease, and unaccountable deaths incident to her children, are the causes of incurable unhappiness, would on this diet experience the satisfaction of beholding their perpetual health and natural playfulness. The most valuable lives are daily destroyed by diseases that it is dangerous to palliate, and impossible to cure by medicine."

SHELLEY further says, "That man is not by nature destined to devour animal food, is evident from the construction of the human frame, which bears no resemblance to wild beasts or birds of prey. Man is not provided with claws or talons, with sharpness of fang or tusk, so well adapted to tear and lacerate; nor is his stomach so well braced or muscular, nor his animal spirits so warm, as to enable him to digest the solid mass of animal flesh. On the contrary, nature has made his teeth smooth, his mouth narrow, and his tongue soft; and has contrived, by the slowness of his digestion, to divert him from devouring a species of food so ill adapted to his frame and constitution.

"We carry our luxury still further, by the variety of sauces and seasonings which we add to our banquets, mixing together oil, wine, honey, pickles, vinegar, and Syrian and Arabian ointments and perfumes, as if we intended to bury and embalm the carcasses on which we feed. The difficulty of digesting such a mass of matter, reduced in our stomachs to a state of liquefaction and putrefaction, is the source of endless disorders in the human frame. First of all, the wild mischievous animals were selected for food, and then the birds and fishes were dragged to the slaughter; next the human appetite directed itself against the laborious ox, the useful and fleece-bearing sheep, and the cock, the guardian of the house. At last, by this preparatory discipline, man became matured for human massacres, slaughters, and wars."

I think I have clearly shown you, from the earliest known record of man's history, that he originally derived his sustenance from the fruits and herbs of the earth, and that flesh-eating is a false custom that prevails more particularly amongst English people than any other, and that, were men to return to the primitive and natural mode of living, much of the disease and misery that prevails amongst mankind might be eradicated, that life would be much more agreeable, whilst, all other circumstances being equal, we might live to a happy old age, and die without pain. Several persons in Birmingham have abstained from flesh-eating for a considerable length of time; one old friend, Mr. LEE, has arrived at between sixty and seventy years of age, and, by a proper diet of fruits and farinacea, has cured himself of gout and asthma. He is now in better health than he has been for years, and generally walks sixteen miles before breakfast to keep in proper exercise. In conjunction with his Vegetarian diet, he practises cold bathing every morning, to which he attributes no small share of his success. Mr. GRIFFIN has not used more than six pounds of flesh in his whole life, and it is well known that he works at as laborious an employment as any that can be found, and is generally in as robust health as it is possible to be. This question of abstinence from flesh is closely connected with all other reforms; with everything that is calculated to advance the highest interests of humanity; to hasten the time when "right shall dance on the grave of might," and when humanity shall be universally free.

"Yea, what privilege and gladness,
Dwell with modern men and things;
Vainly waited for in sadness
By old prophets and old kings!

Children see what sages doubted,
Peasants know what patriarch guess'd,
And the sword of truth has routed
Every lie from east to west.

"Ancient wrongs are being righted,
Ancient rights lift up the head;
Savage realms, and tribes benighted
Rise to life as from the dead;
Ignorance is out of season,
Wickedness is glad to hide—
Nothing stands but truth and Reason,
Nothing falls but sin and pride."

At the conclusion of the lecture, a number of inquiries were submitted by the audience, to which satisfactory replies were offered by the Chairman.

A vote of thanks to the Lecturer was unanimously offered, which terminated the proceedings at about a quarter past ten.

LOCAL OPERATIONS AND INTELLIGENCE.

VEGETARIAN SOCIETY.

Loan Libraries.—B. J.—Members of the Society desirous of procuring Vegetarian works for lending, are requested to communicate with the Secretary, as copies of the standard works on use are from time to time supplied gratuitously in this way, one member alone having provided numerous copies of SMITH'S *Fruits and Farinacea.* J. ANDREW, JUN., *Secretary.*

BIRMINGHAM.

Vegetarian Lecture.—A valuable lecture on the proper food of man, in furtherance of our movement, was delivered in the Temperance Hall, Ann Street, on Tuesday evening, April 3rd, by Mr. C. R. KING, the Secretary of the Association. We forward a report for the *Messenger,* which we hope will be inserted in the present number. Opportunity was afforded at the close of the lecture for the making of inquiries, and back numbers of the *Messenger* and Vegetarian tracts distributed to the audience. Three persons are known to have begun to try the practice since hearing the lecture. Another lecture will probably be delivered early in May, which will doubtless tend to deepen the convictions already produced as to the goodness of our system.

C. R. K.

BOSTON.

Vegetarian Discussion.—A discussion on Vegetarian Diet has recently taken place, in connection with the Young Men's Mutual Improvement Society, which extended over three nights: considerable interest was excited on the question.

J. N. J.

COLCHESTER.

Operations.—Our efforts during the past month have been limited to the distribution of tracts and the lending of Vegetarian works, which will, no doubt, tend to maintain the interest in our movement, excited by the recent public meeting. J. B.

GLASGOW.

Operations.—We continue to hold our usual monthly meetings, and with sustained interest, and also take opportunities of bringing our principles before the public, as will be seen by the following notice of a social meeting held by us on the 3rd of April, which we extract from a local paper. It is in this way, we think, that our practice can be most successfully presented to the attention of strangers.

Vegetarian Dinner Party.—"On Tuesday, a large and respectable company of ladies and gentlemen, members and friends of the Glasgow Vegetarian Association, sat down to dinner at five o'clock, in MILNER'S Temperance Hotel, Buchanan Street. JAMES COUPER, Esq., the Vice-President of the Association, occupied the chair. The special purpose of the occasion was to show that an elegant, substantial, and palatable repast can be provided from the products of the vegetable kingdom, without recourse to the flesh of animals, and, from the evident satisfaction with all the good things provided which appeared to prevail, and which was freely expressed by many of the guests—the object of the meeting seemed to be completely realized. The bill of fare consisted of a variety of soups, savoury pies, savoury omelets, minced savoury fritters, plum, rice, custard, and other puddings, with moulds of Irish moss, etc., and a dessert of oranges, apples, etc., tea and chocolate being served up during the evening. Letters of apology were read from the Rev. Mr. WATSON of the United Presbyterian Church, Methven, and several other friends of the Association at a distance, who had been invited, but who were unable to attend. Mr. PARKER PILLSBURY, the distinguished anti-slavery advocate from America, Mr. J. DAVIE, of Dunfermline, Mr. ALLAN of Leeds, and other friends from a distance, were present, and took part in the proceedings, which were all of the most interesting and delightful character. The company retired at a late hour in the evening, a general wish being expressed that the Association would undertake a meeting of a similar kind periodically, as one of the best ways of presenting to the public both the theory and practice of the Vegetarian system of living." J. S.

METHVEN.

Operations.—Since my notice of the lectures delivered here, our efforts have been limited to the circulation of Vegetarian tracts, and the influence of example. The cause is unpopular in the extreme, and the only adherents, so far as I know, are myself and members of my family. Could not something be done for the young? I have formed a Band of Hope of 250, on the Temperance principle, and have thought that possibly something of this kind could be done amongst the same class, for a *no less important* movement—the Vegetarian. I suppose, however, the constitution of our Society does not warrant such an idea. If it did, I feel certain something might be done among the young here.

G. B. W.

LOCAL OPERATIONS AND INTELLIGENCE.

VEGETARIAN SOCIETY.

THE ANNUAL MEETING.—The advantages of an early communication of the determination of those who intend to be present at the Annual Meeting and Conference, are various. No doubt, in the first instance, the announcements by members of their intention to be present, will again influence others, who might, but for this promise of meeting so much of kindred feeling, have been less careful to add to the influence of the gathering. There has, however, always been the greatest benefit resulting from the meetings hitherto held, at which the *greatest number of Vegetarians* were present, in relation to the after activities of the year, the Annual Meeting being thus a pretty accurate guide to the character and influence of after operations. Our friends in the towns of Birmingham, Glasgow, Leeds, Hull, and other places where it is proposed to have Banquets or Soirées on a large scale, will also, no doubt, derive sympathy, as well as other benefits, from having first been present at the Conference, thus personally enlisting others in supporting their after efforts.

We are already forming lists of those friends who have declared their intention of being present, and shall be happy to give information, and to forward cards of admission, as early as possible, to all who make application to us.

Revision of the Members' List.—Each member is earnestly requested to give attention to the List of Members, and to communicate, as early as convenient during the month, all alterations necessary to be made, in relation to the entries of their own names, or those of friends, in connection with which inaccuracies of any kind have been detected. Especial attention is also called to the column presenting the *term of abstinence,* as it is very desirable that each member should verify the correctness of the respective entry made, even to the *number of months,* where this is practicable. At present, the entries have been made from the Register, and are doubtless, in nearly every case, thus far correct; but what is desirable, is, that each member should, as far as possible, add to the entry the *additional months* which may be found necessary to complete his or her precise term of Vegetarian experience. It will be understood that all entries of new names should be made, and these particulars above referred to forwarded to the Secretary, previous to the beginning of July, from which time the new List of Members will be formed.

J. ANDREW JUN., *Secretary.*

ACCRINGTON.

Operations.—We are looking forward to a lecture from Mr. CUNLIFFE, of Bolton, on some early occasion during the month of June, and hope to be less interrupted in our meetings from this time to the close of the year; the absence of some of our most active members being the principal cause of our not regularly continuing to hold some kind of meetings in the locality.

W. S.

BIRMINGHAM.

Vegetarian Lecture.—On Thursday, the 1st of May, a lecture on the *Chemical, Economical, and Physiological Reasons for Vegetarianism,* was given by Mr. G. W. WARD, of Handsworth, in the Temperance Hall, Ann Street. Dr. G. FEARON, a homœopathic physician, presided, and the audience, which was very respectable, and included many ladies, numbered upwards of three hundred persons. The occasion was a very exciting one. Indeed, more questions were asked than could possibly be answered in the time, which caused a great deal of confusion; but Mr. WARD replied to many of them in a masterly style.

C. R.

COLCHESTER.

Progress.—Although the tracts distributed, and the publications lent, are failures at present, in regard to bringing persons to identify themselves as members of the Society, still, the claims of our principles are more fairly acknowledged, and a Vegetarian is now looked upon with becoming respect, not only because his principles are based upon scientific facts, but because of his courage and perseverance in urging and adopting a practice which his reason declares to be right. I recollect a time, when, if a Vegetarian ventured to give public utterance to his views, he was put down with uncourteous clamour and contempt; but it is not so now.

J. B.

CRAWSHAWBOOTH.

Vegetarian Meetings.—We have held two meetings since our last report, both of them the regular meetings of members. At the first of these an interesting address was given by Mr. ROBERT MADEN, on *The Claims of Vegetarianism upon the Christian and the Philanthropist.* The second meeting was conversational in its character, such social occasions always proving very interesting to all present.

Public Operations.—In consequence of the depressed condition of the trade of this locality, we have been unable to prosecute the good work of disseminating a knowledge of our system as we have desired, but we keep *working,* and when things are again restored to their proper equilibrium, we intend to vigorously agitate the question, believing it calculated greatly to enhance the happiness of society.

W. H.

EDINBURGH.

Formation of Association.—We have now succeeded in forming a Vegetarian Association, having held a Meeting for this purpose at SINCLAIR'S Temperance Hotel, on Saturday evening, the 21st of April. Mr. and Mrs. J. COUPER, and Mr. and Mrs. J. SMITH, came from Glasgow on the occasion, and encouraged us by their attendance and valuable suggestions. We send a list of our officers for the cover of the *Messenger.*

R. J.

Vegetarian Association Meeting.—I went into Edinburgh last night, to the second meeting of

the Association, and had a very pleasant conversation with those assembled. There were only about ten persons present, but most of them very enthusiastic in the cause. They have got six members, and have begun in a very business-like way. One or two of them can speak, and Mr. PALMER read a very good song on the subject, which I wished very much to get a copy of to send to the *Messenger;* but he said he would improve it, and then he might give it me. I think they are likely to get on now, and as I have circulated a good many books amongst them, both this time and at my last visit, they are in a fair way of informing themselves and others on the subject. I may perhaps go in again next month, and help to keep them going. C. J.

GLASGOW.

Vegetarian Discussion.—A discussion, extending over several weeks, has been kept up in our local journals, arising out of the remarks made on our movement and the objects of the Society, by one of the speakers at the Second Annual Soirée of the Glasgow Fleshers. Public attention has thus again been usefully directed to the consideration of the facts and arguments supporting our system.

Publication of Discussion.—Some of the members of the Association, ever ready to implant improved thoughts upon diet in the minds of the community, have had a small tract of twelve pages issued, entitled *Vegetarianism Attacked and Defended,* comprising the matter of the controversy above referred to. Advantage has been taken of the issue of the matter in the newspaper, to have the type re-formed for a tract, and thus our friends have set an example, and point the way to what can be done promptly, economically, and usefully, to spread the knowledge of their principles.

Increase of Members.—Our progress with the public bears no just relation to the adherents of Vegetarianism who become *members of the Society.* The adherents are found wherever the question of diet has been raised and fully discussed; but there are many *lookers on,* who, as often as not, without a reason to give for it, have not joined the public movement. Glasgow, with other places we could name, thus holds back much from the strength and public influence of the movement, that would naturally follow through organization. No doubt, the time to become a member of the Society is the time when each, after due consideration and experience, has fully decided upon *continuing the Vegetarian practice as a habit of life.* How soon will our friends—some of them almost *old* friends in these arrears of organization—join us in the full sympathies and usefulness of membership? J. S. J.

HULL.

Operations.—We continue to lend copies of Vegetarian works, and to distribute tracts, and know of more than thirty persons who are trying the practice. T. D. H.

KIRKCALDY.

Social Vegetarian Meeting.—I held a very interesting conference here on Friday, the 30th of March, with four individuals who had expressed a wish to have conversation with me upon the Vegetarian mode of living. I provided a few simple dishes for a repast on the occasion, which had the effect of bringing that part of the system before them in a more practical manner than mere words could do. After our repast, we had a very agreeable conversation, during which I had an opportunity of answering their inquiries, in such a way as seemed to satisfy them. All expressed themselves very much pleased with the interview, and said that they would give the system a trial. Since then I have had occasion to be a good deal from home, and have not had an opportunity of seeing them all, but have ascertained that at least two of them are acting strictly upon the system, and, as far as I have been able to ascertain, the others are acting favourably also. H. M.

LEEDS.

Operations.—We are quite stationary here, so far as regards public efforts; but it is, at least, a matter of satisfaction that there has been no going backward during the present month, and that many persons are making a trial of the system. J. A. J.

LONDON.

Weekly Meetings.—We continue to hold our weekly meetings at Vegetarian Cottage, since we find it convenient for the sake of inquirers, and beginners, in trying the system. Constantly one or the other is dropping in to make inquiries, and we deem it too important to neglect such opportunities of gaining to our cause those that are any way inclined to join us. It is well that the public should know that at any proper time they can obtain information on the subject of Vegetarian diet.

Vegetarian Publications.—It may be well to mention that I keep a copy of *Fruits and Farinacea* in almost constant circulation, amongst those who are beginning to try the system, and find that much good is done in this way. It is desirable that every Local Secretary should keep a selection of Vegetarian works to lend to those who are seeking information as to our principles and practice. G. D.

NEWCASTLE.

Suggestions.—We have had no meetings here. The subject wants bringing before the public by lectures or public meetings. I have had inquiries from Sunderland with reference to a public meeting, and think that an efficient advocate would do much good both in this town, Sunderland, and Shields.

Personal Experience.—I am still more than ever satisfied with the system, though, not having been well of late, my friends have used all their efforts to induce me to take a little "meat" for my "stomach's sake." J. M.

BIRMINGHAM VEGETARIAN ASSOCIATION LECTURE.

On Tuesday evening, June 5th, the third of a course of Six Lectures, in connection with the Birmingham Vegetarian Association, was given by Mr. W. G. Ward of Handsworth, on the *Moral, Intellectual, and Scriptural Claims of Vegetarianism*, in the Temperance Hall, Ann Street. The hall was crowded, and the audience the most respectable that has hitherto attended this course of lectures. We noticed, amongst others present, Dr. Fearon, Dr. Russell, W. Christian, Esq. of Edgbaston, H. Morgan, Esq., Solicitor, Birmingham, etc.

The chair was occupied by the Rev. Charles Vince, who opened the proceedings with a short but very appropriate address.

Mr. Ward commenced by a recapitulation of his former lecture, showing that in that he had given the whole of the physical and material claims of the question. But he confessed that, however others might be affected by the mere debtor and creditor view of the question, he was more influenced by the claims of Vegetarianism as bearing upon our instincts, our intellect, and our moral and spiritual relations, and went on to show, by a new and imaginary Adam introduced into this world of ours, how inconsistent flesh-eating would be to his tastes. He then adduced the instances of Milton, Newton, and Wesley, with apt quotations from Shakespeare and others, coupled with the well-known instances of Irish wit, and its connexion with a milk and potato fare, to show the advantages of Vegetarian diet in producing a clear intellect and supporting prolonged mental exertion. Mr. Ward then proceeded to the moral part of the subject, giving as his definition of a moral man, one who kept under control his animal appetites in due subordination to his higher faculties. After explaining that sympathy was the true bond of civilization, and that society could only be elevated as far as it extended its benevolent and generous sympathies, he showed that man could have no true moral sympathy for his fellows, so long as he had no sympathy with the sufferings of the lower animals. Various historic facts were adduced in support of the proposition. He then went on to the scriptural part of the subject, clearly showing how its various statements were to be received, and in explaining the connexion between science and Scripture, at once drove the mere text-hunter from the field. He clearly showed, as a principle none could object to, that the teaching of the Bible was, that we should seek to supplant our will by the will of God, shutting out of court, at once, the petty quibblers who have nothing to bring forward but the demands of appetite as expressed in the phrase, "I like it." He then quoted text after text, from *Genesis* to *Corinthians*, in support of his own views, and afterwards reviewed and commented upon the texts commonly adduced in support of flesh-eating, and concluded an interesting and powerful lecture, by making an appeal to the ladies, on their omnipotence in moral questions, their power over the child, from the cradle to the threshhold of daily life, their influence over rising manhood, and their power as the presiding deities over our domestic affairs, reminding them that in that poor country—the battle-field of contending nations—Wallachia, woman is not allowed, by ancient law and custom, to take away the life of any animal, that the gentle sympathies of her nature may not be obliterated by the daily cruelties of kitchen routine.

An exciting and lengthened discussion then took place, and the various speakers were admirably replied to by the lecturer.

LOCAL OPERATIONS AND INTELLIGENCE.

VEGETARIAN SOCIETY.

Early Application for Cards.—Our friends will remember the advantages of an early application for cards, as materially assisting the Committee of Management in connection with the arrangement of the Hall for the Conference and Entertainment. There is also great advantage in the early communication to the Secretary, of the names of members intending to be present, as influencing the attendance of others, and the more so, when our more distant friends intend to join the Conference, as many doubtless do.

Trip of Pleasure.—A. C.—It is proposed that there should be a Pic-nic party to Alderly, on the day following the Conference, and it is possible another meeting may be arranged for the evening, but these arrangements are properly left open till circumstances shall direct what is most desirable as the 26th approaches.

Association Meetings.—W. B.—We understand that meetings are being held for the purpose of organizing attendance at the Annual Meeting, and would suggest that not merely each Association call its members together for this desirable purpose, but that others, not having the advantage of local organization, also meet and discuss the practibility of sending deputations to the Conference. Past experience has amply proved the great advantage of large numbers of Vegetarians meeting together, and the Annual Meetings, where one half the guests at the Banquets generally given have been Vegetarians, have been noticed as the most interesting of all. We especially commend the Conference to our friends who have not had the advantage of meeting many Vegetarians, and doubt not that it will be found of great interest and benefit to such.

Hotels and Lodging Houses.—J. W.—Early communication with the Secretary will secure the bespeaking of rooms for our friends, either in private lodging-houses or hotels; such applications, however, should be made by the 24th inst.

J. Andrew, Jun., *Secretary.*

ACCRINGTON.

Vegetarian Lecture.—The contemplated lecture of Mr. J. CUNLIFFE, in connexion with our Association, has had to be postponed, through a public meeting of local interest falling on the same evening. It is now, however, fixed for the 28th of June, and we trust no further disappointment may attend us, but that its delivery may be made eminently useful to the numerous inquirers in this locality. W. S.

BIRMINGHAM.

Vegetarian Lectures.—A course of six lectures on Vegetarianism, by Members of our Association, is in progress, the third of these being delivered by Mr. W. G. WARD, of Handsworth, on Tuesday evening, June 5th. A brief notice of his lecture will be found in the present number of the *Messenger*. The fourth lecture will be given early in July, by Mr. JOS. PALMER, on *The Comparative Anatomy of the Teeth of Men and Animals in Relation to Food.*

The Approaching Conference.—We are intending to hold a meeting of our Association, to ascertain how many of our members are likely to attend the Vegetarian Conference in Manchester. The desirability of securing as large an attendance as possible, is obvious; but most of our Vegetarian friends here are in humble circumstances, and cannot, therefore, be expected to put themselves to the expense of travelling, and the loss of two days' employment in addition, but as many as possible of us will be sure to be at the Conference. C. R. K.

COLCHESTER.

Hindrances to Progress.—I still continue to lend Vegetarian publications, but war and soldiers are the topics of the day in Colchester. We have already the Essex Rifles, and preparations are being made for a camp of 5,000 men, so that our peaceful progress for a time will be at a discount; but, with faith and confidence, I will still persevere, knowing, from nearly eight years' experience, that our system of abstinence from the flesh of animals is a right system, founded upon truth incontrovertible. May GOD speed the time when men's eyes will be opened to their ignorance and folly in killing men and animals, and when this unlovely propensity for blood will cease to have a controlling power in the soul.

Working Men and Vegetarianism.—O that every hard-working man was in possession of the knowledge of Vegetarianism! for, of all men, he it is who should be most concerned for its adoption, inasmuch as his hard-earned income might then be expended in purchasing that kind of food which will keep him for a longer period in health and working vigour, and, at the same time, far better enable him to regulate and modify his conduct, so as to keep within the bounds of becoming propriety. I have just received a letter from a friend who has abstained from the use of flesh as food, with one exception, for nine days. A mighty performance this for some, who have not been initiated into Vegetarian truth!

J. B.

EDINBURGH.

Monthly Vegetarian Meeting.—Our monthly meeting for June, was most gratifying. An interesting paper was read by Mr. J. PALMER, which was well calculated to strengthen believers in Vegetarianism, and to give inquiring minds matter for reflection. Mr. COUPER, of Glasgow, was again with us, with his well-selected stock of books, a good number of which were disposed of.

Joining the Society.—We are feeling our way cautiously, and are more successful in securing attention than we anticipated. Whilst we hear of one after another who are all but Vegetarians, two of our number have joined the General Society this month, and we hope to report more next. J. R.

HULL.

Operations.—We have no meeting, to report this month, but have distributed about a hundred tracts, and three Vegetarian publications have been lent to persons seeking information as to our principles and practice. As many as thirty or forty individuals are known to be trying the system, some of whom will, doubtless, see it well to connect themselves with the Society.

T. D. H.

KIRKCALDY.

Dissemination of Information.—We lend, to those seeking information as to our principles and practice, copies of *Fruits and Farinacea*, the *Vegetarian Cookery*, and the *Messenger*, and in this way seek to prepare the mind for a practical adoption of the system. There are, at present, nine or ten experimenters in our way of living, and hope some of these will, ere long, see it well to connect themselves with the Society. The gratuitous tract matter is also well circulated, both here and when I am from home, as well as by enclosure in letters to correspondents.

H. M.

LEEDS.

The Approaching Conference.—We are looking forward to the approaching Vegetarian Conference and Meeting in Manchester with much interest and hope. It is evident that the greatest requisite to success, and the more rapid spread of dietetic reform, is an infusion of fresh zeal into our own members. We think that the proposed arrangements for this month, and the soirées to succeed the annual meeting, are calculated, with the blessing of Heaven, to do much good, and give new vigour to our movement.

J. A. J.

METHVEN.

Vegetarian Meeting.—We have held one meeting since our last report, when a short address was given by the Rev. G. B. WATSON, to a small audience. The subject is unpopular here, but tracts are distributed, and four persons are trying the system. G. B. W.

PADSTOW.

Operations.—We have distributed about a hundred Vegetarian tracts since my last report, and have lent ten publications on our principles to those seeking information. Two persons are making a trial of the practice. R. P. G.

ACCRINGTON VEGETARIAN ASSOCIATION LECTURE.

On Thursday evening, June 26th, a lecture on *Vegetarianism in Relation to the Pleasures of Life*, was delivered by Mr. J. Cunliffe, of Bolton, in the New Jerusalem School Room, Accrington. The audience, though somewhat small, was deeply interested, and manifested a thoughtful, inquiring spirit.

James Simpson, Esq., President of the Association, occupied the chair, and opened the proceedings in a brief address, in which he observed, that, on the 30th of September, it would be eight years since the Vegetarian movement was originated in this country. This was the first association of the kind here, though a somewhat similar organization had been attempted in America. Its adherents were called Vegetarians, as a brief term indicating their living principally upon the products of the vegetable kingdom, and without the use of the flesh of animals as food. Many such persons were living in England before this, and they occasionally met for conference; but at the period referred to, they determined to form a Society for the purpose of strengthening each other, and, at the same time, extending a knowledge of their principles and practice, which they considered would contribute very much to the happiness of society. In this way the Vegetarian Society originated, and it had gone on slowly advancing ever since. There was also a re-organized Society in America, going on in its course of usefulness. These were the only movements of a public character, in relation to diet, with which he was acquainted; and many people, on first hearing of Vegetarianism, regarded it as something new, whereas it was one of the oldest things in the world, from two-thirds to three-fourths of the population of the world, in the main features of their diet, living without the flesh of animals as food, and having always done so. The strongest men of to-day, just as in all past times, were those who subsisted on vegetable products, and also the finest developed forms of physical beauty, as the Greek boatmen and others, were found amongst the people living on fruits, and grain, and rarely partaking of flesh. Various travellers had drawn attention to these facts, in visiting the East, and described the boatmen, and water carriers of Constantinople, and others, as living on bread, fruits, cucumbers, and other simple food, and drinking only water. They thus saw the practice was different to what was generally supposed. Instead of being new, it was as ancient as the appointment of man's food in Paradise, when God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed, to you it shall be for meat." People had since lived otherwise, but this was no argument against the goodness or wisdom of the practice, any more than the mistaken courses of people in relation to morals and religion, was an argument against Christianity itself. What the Creator appointed must be good and sound in its principles, though man in his wanderings had come to live otherwise; the Creator, in his desire to guard humanity, and preserve the human species, permitting man to meet the exigencies of his position, and to live upon various kinds of food other than that appointed in Paradise, though this last was still found to be the best, when the question was properly inquired into. There was no occasion, therefore, to say that this was a new and strange system; it had been known and practised all over the world, and had been known in all times of man's history. All persons knew that when they were in erroneous courses of any kind, it seemed exceedingly difficult to get out of these into a better and happier way of life, just as some imagined it was hardly possible. in this busy stirring world of ours, to live in Christian principles, though these were practical enough to all who really desired to carry them out. It was sometimes objected, that, though a Vegetarian diet was first appointed, a different diet succeeded this, as now extensively practised. But a very natural question arose in all reflective minds: Which of these systems is the most natural, the happiest and the best? When man lived in order, he was in harmony with the creation around him, but when he departed from the order of his being, there was evidence of conflict and disquiet. They thought, therefore, that as the Vegetarian system was in harmony with man's nature, and the world around him, to begin with, its adoption would make all good things easier to attain now. When he looked at society, he felt for its struggles and disorders. People suffered from erroneous habits in relation to eating and drinking, and other causes, and when they lived in harmony with their natures as to diet and drink (for the drinking was included in the eating question, since those who gave up the eating of flesh could not long continue to take intoxicating drinks), one of its first effects was to make every good thing easier to the world. He would not go further into these questions then, since Mr. Cunliffe had come to give a lecture on the subject, and he would therefore only add, that he was much pleased with the choice of the subject for the lecture, because people generally regarded the Vegetarian practice as one of self-denial.

The Chairman then called upon Mr. Cunliffe to commence his lecture, of which the following is an abstract:

In discussing a subject like the present, we may be challenged by some persons to give a definition of pleasure. We are aware that in nothing do men's opinions vary more, than as to what constitutes the condition of mind indicated by this word. To the question, What is pleasure? we should have a reply in accordance with the peculiar tastes and pursuits of the person questioned. The "thirsty soul" could see nothing better than abundance of "brown stout," and the denizen of St. Giles would luxuriate in drams of gin. One man would be at the height of

gratification with a dog and a gun, while another would be at the climax of enjoyment with a fishing rod. Other methods of purchasing what some men call pleasure, might be cited, but these would suffice to illustrate the diversified ideas of men on this subject. Our own idea of pleasure is, that condition of body and mind which is induced by a consciousness that our habits and opinions are in conformity with the physical and moral laws of our being, and which intelligence sanctions, and religion approves. Pleasures of a pure and durable character arise principally from mental and moral sources, and questions having a tendency to develope the higher attributes of man's being, and consequently to increase his susceptibility to refined enjoyments, are those which ought to secure the practical approbation of the wise and virtuous. It may be true that mankind generally do not recognize the truth of these sentiments; and that institutions formed to propagate them are viewed with distrust, and mistaken in their character and aims. Hence, those who exclude the flesh of animals from their diet, are regarded by some as stoical and cynical in their natures, and looked upon as disciples of DIOGENES, and as fit companions of hermits and monks. With a view to dispel some of these mistaken opinions, the subject before us has been chosen for a few remarks. In order to aid in a clear understanding of the question, we propose to discuss it in the following order.

1. The pleasure arising from the fewness of our wants. One of the prominent tendencies of Vegetarianism, is that of leading to simplicity of diet. This, in all ages, has been admitted to be conducive to health. Men should eat to live, and not live to eat. Without dispensing with the culinary art, either in its plainest or most refined operations, the Vegetarian disdains to be in bondage to it. He is not everlastingly quarrelling with the cook and the butcher, and his happiness is not so frequently disturbed by the one or the other. He realizes more of true liberty and independence than the eaters of flesh; and hence the source of some of his most happy thoughts. This is, therefore, one aspect of Vegetarianism in relation to the pleasures of life.

2. As the natural sequence to the preceding position, there comes the pleasure arising from the smallness of our personal expenses. We do not regard this from the niggardly point of view, but from the ground of obligation, which all reasonable men acknowledge, to avoid unnecessary extravagance. This holds good both upon the man of abundant, as well as the man of scanty, means. Wastefulness may be less defensible in the latter, but it cannot be justified in the former. The cost of providing for some men's stomachic cravings is almost beyond belief, and this is mainly occasioned by their flesh-eating practices. To a reflecting man this must be painful and humiliating, and throw many dark shadows across the path of life. We venture, therefore, to affirm as a rule, Vegetarians live more cheaply than those who by turns devour fish, flesh, and fowl, for their bodily sustenance, and that the former have the pleasing consciousness of approaching nearer the rule of true economy than the latter.

3. There is a pleasure arising from the Vegetarian practice, when regarded as tending to promote bodily health. We are quite aware that the contrary is the prevalent opinion. It is granted that it may suit *very peculiar* constitutions, and especially people who do not follow laborious employments; but is believed to be altogether unsafe for general adoption. The idea of strength and nourishment has been so long associated with the flesh of animals as diet, and the teachings of medical men have so universally favoured the mistaken notion, that it is no wonder the delusion should be as complete as it is. It has been taken for granted, both by the ignorant and the professedly learned, that the flesh of animals contained some elements of nutrition of which vegetable and farinaceous food was destitute. It has been assumed, that the cow, and the sheep, in eating the grass, or other vegetable products favourable to the fattening process, were endowed with the power, in their physical laboratory, of evolving some new elements of strength, and that, therefore, it was necessary, in order to prevent mankind from deteriorating in bodily vigour, that this cruel and roundabout method of coming at the best food should be perpetuated. This was certainly the evident opinion of a respectable medical man with whom we were recently conversing, and when we stated our belief that nothing new was obtained by vegetables being elaborated into the bodies of animals, he was struck with all the force of a new discovery. We have not time to reason out the position, but we ask all candid persons to look at the facts which are presented by millions of the world's population, shewing, on the one hand, health and vigour in connection with diet from which the flesh of animals is excluded; and on the other, dyspepsia, with its feebleness and long train of evils, afflicting the eaters of flesh. Without health, life is a dull and dreary thing; with good health, it is a gift of a joyous and blessed character, and although our means be limited, our pleasures need not be few.

4. Vegetarianism must yield a high measure of satisfaction, from the aid which it gives to physical and moral discipline, and in clearing the way for man's progress in good things. The Apostle of the Gentiles laboured to keep his body under proper control, and no doubt he was fully aware that eating and drinking had much to do with this. It will not be denied that flesh-eating has a sensualizing tendency, and is therefore unfavourable to the highest moral developments. We do not claim for Vegetarianism any positive or inherent power to create holier and better dispositions in men; but simply assert that the condition of body which it produces, is favourable and conducive to purer habits of thought and feeling. The best and most useful men in all sects, have approached nearly to Vegetarianism in their diet, and they have felt and expressed themselves in anything but an approving manner with regard to flesh-eating. Whoever then would succeed to the highest point in self-

discipline, must eschew flesh-eating practices, and be content to satisfy his animal wants on the fruits, roots, and grains of the earth.

5. Vegetarianism likewise yields a high measure of satisfaction, from the fact that it places its advocates in a good relationship to the progressive questions of the age. This position must be apparent to all, and we shall probably best illustrate it by putting two or three questions. We may first of all remark, that a man best serves any good cause when he is known to be consistent with its claims and obligations. Does a Vegetarian practice of diet weaken a man's influence as a friend of education, as a temperance or sanatory reformer, or as an advocate of peace? In publicly advocating the claims of one or all of these movements, would anybody think of charging him with inconsistency because he abstained from the flesh of animals? Not only would this not be the case, but an audience would feel and testify in their hearts that the speaker had acquired an increase of moral power, from the circumstance that his mode of living rendered the killing and slaying of God's innocent creatures unnecessary, as regarded the satisfying of his bodily wants. In this age of activity and progress, when all good men are called upon to take part in the enterprises which are leading us on to a higher degree of civilization, and to a condition of society more in harmony with all truths, it affords more than an ordinary degree of pleasure to know that you have adopted a practice in relation to your food, which places you in an improved position for aiding these benevolent efforts. We therefore come to the conclusion, that our movement is obstructive of no one of the progressive questions of our time, but is in harmony with, and helpful to, them all; and the members of our Society have the pleasurable satisfaction of knowing that their usefulness is increased by the cause which they have espoused, and the principles of which they are seeking to propagate among the population.

6. There is also a pleasure arising from the relation in which Vegetarians stand to the brute creation. As an associated body, they form the truest and best society for preventing cruelty to animals. Our regards for them go further than the mere maltreatment of naughty boys and hard-hearted owners—they extend to averting the murderous blow and knife of the butcher. Some people say, that "if we did not eat animals, they would eat us." We have no such fears, nor are we disposed to resort to the doubtful and strange expedient, of preventing an apprehended calamity by devouring our supposed enemy. We are the true friends of the brute creation, and "pet" lambs, or "favourite" ewes, may live and enjoy life, and continue to yield delight to their respective owners until age ends their being. There has been much rejoicing—in which we sincerely participate—about the removal of Smithfield Market, and the less cruelty which will necessarily be practised upon the poor beasts, by the ample space and complete arrangements of the New Market in Copenhagen Fields; but still, lives must be taken by thousands each week to meet the demands of London's population. We admire the humanity which seeks for an abatement of the sufferings of the dumb creation; but we reverence the kindness and convictions which induce a man to adopt a practice, which destroys the necessity of such wholesale murders as take place every week.

7. There is a satisfaction arising from the fact, that the position of Vegetarians is a *sinless* one. We are not commanded under penalty to eat the flesh of animals. Our abstinence is no violation of any law, human or divine. We are quite free to limit our food to such things as are suitable, without inflicting pain on sentient beings. Those who differ from us may offer long and laboured defences of their flesh-eating custom, and they may quote Scripture example in support of the same, but that does not make us wrong. It is for them to be sure that they are quite right; for ourselves, we have no doubt whatever. We recently met a Christian minister at a party where the flesh of animals formed part of the provisions, who entered into a warm defence of flesh-eating, but who was so excessively anxious to prove that he was right, that it created the suspicion in those who heard him, that he had some misgivings he was wrong. Vegetarians may rest satisfied in the assurance, that no law, human or divine, condemns their practice.

8. There is also the pleasant conviction, that our doctrines are in harmony with the best and most reliable teachings of chemistry and physiology. We might have made the remarks we purpose offering now under a former head, but, for the sake of clearness, we prefer to submit them here. Up to a recent period, the opinions published by this class of writers were, to a great extent, traditional, and a mere echo of writers who had preceded them. The method of analysis and discovery pursued by Liebig in ascertaining the elements of food, has tended to correct many errors, and when the force of old habits and prejudices has somewhat more abated, the truth and beauty of the Vegetarian system will become more apparent. The future revelations of chemistry and physiology will do much more for it than the past has done, and its adherents have nothing to fear, but much to hope for, from coming generations. Vegetarianism has never yet been assailed by any competent authority in its chemical and physiological aspects, and it is reasonable to assume that such would have been the case, had there been any chance of success.

9. We also venture to affirm, that Vegetarianism is in harmony with the highest and purest teachings of religion. We have taken credit before for its being a sinless practice, and we wish now to assert its perfect agreement with the precepts, requirements, and moral and spiritual duties set forth in the Scriptures. Eaters of flesh claim the permissions of Scripture for their practice, but this is not the most defensible ground. It is too much the case that men ask how low they can come without losing heaven, instead of inquiring, how high they can ascend in the scale of purity and self-denial. Men are commanded not to "minister to the flesh," and

yet we surmise that flesh-eating has largely that tendency. We do not see how it can be much for the glory of God to kill innocent beasts, and afterwards eat them. The self-denial, the self-government, the purity of life enjoined in the Bible, brings us to the conclusion, that the sacred book does not only not condemn us, but that our dietary practice is in perfect concord with its best and purest teachings. We are no more disposed to put Vegetarianism in the place of religion, than we are to substitute a cookery book for the Bible, but we think that we are justified in asserting its claims to the extent we have done in this address. If we have not exceeded the bounds of truth and fact—and we have no misgivings on that head—we think it must be evident that the real and satisfying pleasures of life are in no wise diminished by confining ourselves in the matter of food to the productions of the vegetable kingdom; but, on the contrary, in our view, these are greatly multiplied and enhanced in value. Life to the Vegetarian is not that dry, ascetic discipline which the eaters of flesh imagine, nor is it his wish to divest it of any of its sweetness and beauty. In ceasing to encourage the killing and slaying of animals for his food, existence becomes more buoyant and cheerful, and the visible creation more sunny and radiant. In yielding the mind and heart to the teachings of Vegetarian literature, the moral perceptions become more refined, and the sympathies more alive to the pleadings of suffering. "The feast of reason, and the flow of soul," about which much more has been sung and written than experienced, is, to the Vegetarian, an agreeable reality; and his earthly pilgrimage is passed in a much more cheerful spirit than the world gives him credit for. We cannot extend these remarks, but must apologise for their imperfections and brevity in relation to the extent of ground they cover, and the important topics on which they treat. If they should be suggestive to wiser heads and more cultivated minds, they will not have been delivered in vain.

Vegetarianism has many difficulties to encounter, and many sins, not its own, to answer for. The false standards of health and strength erected by the world, by which obesity is accounted a blessing, and mere animal developments are regarded with complacency, form some of the barriers to the progress of its truths. The weakness, the indiscretions, and the misfortunes of its disciples, are all indiscriminately charged to the account of the system we advocate. The sickness and feeble health of many ought to be put down to the side of flesh-eating, inasmuch as these misfortunes have been left as a legacy by their former habits of life. It may require courage and firmness to carry out our principles in the present day, but their faithful and earnest adoption will meet with a rich reward. (Applause)

The Chairman remarked, that he was sure all present were much obliged to Mr. Cunliffe for the lecture he had just delivered, and the thoughts he had thrown out on the various aspects of the subject. It had been remarked, that the flesh of animals caused a degree of excitement and irritation in those who ate it. Working men did not generally eat much meat —they bought it on Saturday night, and ate it on Sunday, the day they did not work, and on Monday there was left little more than bone; but he ventured to assert, that if they noticed their pulse on the Sunday, they would find it beat faster than on the days when they ate less meat, and they would always find the people who ate most meat the most restless and excitable. They all knew that the way to make a dog savage was to give him plenty of flesh-meat to eat, and large quantities of it had undoubtedly a like effect on the human subject. A man ought to feel calm and steady, and able at all times to fix his mind upon study, or to work, if it was his business to work, and, all along, his body should be maintained in health, with the endurance at the highest point; he could do this, and he could get every thing required for this purpose, from the products of the vegetable kingdom, without resorting to the flesh of animals at all. Mr. Cunliffe had also spoken of the cruel practice of dropping sheep down the cellar steps—he (the Chairman) had seen this done when he passed along Warwick Lane, near Smithfield; the sheep were dropped down a sloping plank from the open window, and sometimes with no plank at all, their legs broken in the fall, and then seized, as Dickens described them, by fellows with wooden clogs, blood-boltered arms, and greasy red night-caps, and placed upon the dripping bench, and then, says he, the "meek and patient eye looks up, and is understood." To witness scenes of this kind —which were only the beginning of slaughter— was painful to all whose sensibilities had not been blunted and hardened by participation in deeds of cruelty and bloodshed. The butcher was driven into his employment by the demands of society for flesh as food, but the general adoption of Vegetarian habits of diet would benefit him, by releasing him from an occupation offensive to many engaged in it. At the last Vegetarian meeting in Leeds, some speeches had been made to show that the processes of slaughter were revolting to the feelings of man, and three or four persons resolved to visit the slaughter-house, and see if this were so. They witnessed the proceedings there for something like half an hour, and one or two of them felt a sickly sensation for some hours after; though they were all meat-eaters, they abstained from flesh for three or four days, some perhaps longer, and he was not sure that one had partaken of it since; and all this from a simple inspection of these scenes. The Vegetarian system, on the contrary, was in harmony with all the laws that God had enstamped on our nature; would bear examination throughout, whether in the relations of physical, intellectual, or moral existence.

Mr. Sandeman proposed a vote of thanks to the lecturer, which being seconded by Mr. T. Slater, and acknowledged by Mr. Cunliffe, terminated the proceedings.

THE EIGHTH ANNIVERSARY OF THE VEGETARIAN SOCIETY.

The proceedings in connection with the Eighth Anniversary of the Vegetarian Society commenced with a Meeting of the Members of the Society in Conference, on Thursday, July 26th, in the Town Hall, Salford, at ten o'clock, the President occupying the chair, and Messrs. Andrew and Hunt acting as Secretaries. As a report of the deliberations of the Conference will be found appended to the List of Members about being published, we need here only remark, that the greatest interest and unanimity prevailed throughout, and that subjects most important in their bearing on the future well-being of the Society were discussed. The Conference adjourned at one o'clock, to partake of an elegant Vegetarian entertainment provided for the friends present, resuming their sitting at half-past two, which was closed at five, this being followed by a tea party at six, preceding a public meeting at eight in the evening. The room, as on previous occasions, was decorated with flowers, festoons, evergreens, busts, and large screens containing extracts from the writings of distinguished naturalists, physiologists, chemists, and others, favourable to the Vegetarian system. The provision of the tables comprised savoury and mushroom pies, fritters, various farinaceous preparations, and an abundant supply of fruit, with the usual accompaniments of the tea table in the evening. During the repast and tea-party, and subsequently at intervals during the evening, the scene was enlivened by the performances of a well selected orchestra.

James Simpson, Esq., of Foxhill Bank, the President of the Society, occupied the chair, and was accompanied on the platform by Mrs. Simpson, and Mrs. J. Smith, of Glasgow; F. Towgood, Esq., of London; Mr. J. G. Palmer, Mr. W. G. Ward, Mr. N. Griffin, of Birmingham; J. Noble, Jun., Esq., of Boston; Mr. Alderman Harvey; and Mr. J. Wyth, of Warrington; and amongst the company present were Mrs. Rostron and Mr. S. Rostron (Bowdon); Mr. G. Dornbusch and Mr. Viesseux (London); Mr. King, and Mr. W. G. Ward (Birmingham); Mr. Crawford and Mr. Holding (Glasgow); Mr. and Mrs. Milner, Mr. J. Gaskill, Mr. and Mrs. Collier, Mr. and Mrs. Clarke, Mrs. Holcroft, Miss Strettles, Mr. and Mrs. Foxcroft, Miss Hordern, Miss S. Hordern, Mr. Andrew (Leeds); Mr. Cunliffe and Mr. Crosland (Bolton); Mr. and Mrs. Pope, J. E. Nelson, Esq., Mrs. Broomhead, Mrs. Beals, Miss Dickson and Miss E. Simpson, Mr. Mc Gowan and Mr. Bell (Liverpool); Mr. Thomases (Ormskirk), Mr. and Mrs. Barnesley, Miss Macdougal, Mr. and Mrs. Barker, Mr. J. Hall, and others.

The President, in opening the proceedings of the evening, observed that it would be well to refer to the circumstances which had originated that meeting. It was the anniversary of the eighth year of the existence of the Vegetarian Society, and in the earlier parts of the day in that Hall there had been held a Conference of Vegetarians in relation to the interests of the movement. The existence of the Society during the past eight years had been associated with public subjects of interest which everybody acknowledged. Everybody, somewhere or other, professed to dine six or seven times a week, and the principle and character of diet was thus a matter of interest, and when, as on that and other occasions, they called attention to dietetic reform, the subject became one of interest to all classes of society. He might state that the objects of the Vegetarian Society were very much misunderstood, to begin with. It was thought that they sought to abridge the pleasures of life, whereas the true object of the Society was to add to the happiness of society, to add to the sum of social comfort, to enable a man to feel at ease with himself, and better in every relation of life. The importance of the Society was established in the fact, that it numbered upwards of 800 or more members in this country, with hundreds and hundreds of others who had not organized themselves into a society, besides another kindred organization in America, with numerous practisers of the system there, and all of whom, after a longer or shorter trial of the system, had arrived at the practical conclusion that it was better than the other system of living, and they therefore remained in it, and carried it out as a habit of life. It was not a system of self-denial; there was no denial connected with it, but an increase of happiness, and an increase of gustatory enjoyment, and the impression of those who were led to practise it was, that it was better every way than the system they had left. They believed, also, that the more civilized society became, the more ready would it be to accept this system of diet, and to discontinue the unnatural practice of slaughtering and preying upon animals. The impression of one born in the Vegetarian system,—one who had not had the disadvantage of being a disciple of the mixed-diet system at all—was one of astonishment that society should think it necessary to burrow into the bodies of animals to feed the human frame. They saw at once there was repugnance to the flesh-eating practice in every relation of the subject. They found, on inquiry, that a diet of fruits, roots, and grain, with the succulent parts of vegetables, harmonized admirably with the wants of the system, whilst the concomitants of the meat-eating system were utterly repulsive, and would not bear examination. He contended that the meat-eating world did not know what it did in eating

the flesh of animals. It was true that from father to son many things continued to be done upon which people did not reason. Social practices were thus carried out in relation to diet; but whoever examined the meat-eating system, and traced the animal from its natural and beautiful condition in the field, step by step to the market and slaughter-house, where it was put to a painful death, and then saw it cut to pieces for the butcher's stall, and watched the processes undergone in the kitchen in preparing it for the table, would, after viewing this long line of suffering, be very apt to lose all relish for this kind of food. He would recommend a visit to Smithfield Market, and then put the inquiry, whether what the spectator there beholds is anything like as agreeable as a visit to Covent-Garden Market. He would recommend a visit to the scenes of the slaughter-house, and then contrasting the throbbing and pain felt for hours after, which almost all experienced on such occasions, with the absence of all this in gathering the fruit of the orchard, or coming, however suddenly, upon a field of reapers gathering in the produce of the field. The processes of slaughter, and the after preparation of the flesh for food, had to be kept out of sight, because it was an unnatural system, whilst they could look at the fruit and corn with pleasure, and whilst they looked, raise their hearts in thankfulness and gratitude to the Author of all good, who filled the fruitful bosom of nature in this way. He contended, again, that the tastes of society were not to be taken as a standard upon this subject, because an abnormal meat-eating taste had been formed, and thus people came to like this kind of food. Society had adopted other unnatural practices: did they not see people chew tobacco, and smoke tobacco, and sometimes spend a little fortune in the purchase of the cigar and snuff? But the tobacco made the youth sick to begin with, and if they looked at these cases, they saw it was no more natural than it was to see the sheep, mentioned as actually taught to eat meat and refuse grass. Thus, custom and habit could not be admitted as proofs of the truth or wisdom of a practice; if it did, they had the Vegetarian case proved at once, for from two-thirds to three-fourths of the world's inhabitants were not meat-eaters, but subsisted mainly on vegetable products, and only partaking of flesh as the exception. It was not a new system they were introducing to the attention of the public, but that which man practised when he came first from the hands of his Creator, as enjoined in the appointment of "every herb bearing seed," and "every tree in which is the fruit of a tree yielding seed," as food. He admitted that man fell into other practices, but which all agreed were not the wisest; so he contended that his living on other food was a departure from the original dietetic practice enstamped upon him, that it was not the best or happiest way of living, though he might still live comparatively well in it if he pleased. There was a great difference between adaptability and adaptation, but this was often overlooked; the Creator, in his desire to preserve human life, had given man the power, when he would not live in the order of his being, of adaptability, by which he could live otherwise, though less happily and perfectly than when he lived in accordance with adaptation. There were certain prominent fallacies upon this question which very much impeded this movement for dietetic reform. It was supposed there were certain special principles, essential in food, to be found in the flesh of animals, which could not be had from vegetable products. "They say," however, was a very uncertain guide upon this subject, and chemistry, especially in its more recent discoveries, had clearly demonstrated that this was not the case, but that all the principles required in food, were all certainly vegetable in their origin, and if obtained from the bodies of animals, were still unchanged in their principles. The doctor sometimes told people, in their want of information on the subject, that they had not a sufficient amount of nitrogenized matter in vegetables; when, however, a man talked in this way of a question he did not understand, the very first question convicted him of folly, when he was asked, supposing that mutton contains precisely the right amount of this matter, where the sheep, of which mutton was made, obtained this matter, and whether man could not take vegetable products suited to his food, and out of these make all the different parts of his body, the same as the grass and water made the flesh and wool, and every other part of the body of the sheep? When they came to inquire into the result of the great German chemist's analyses—LIEBIG'S—they found him saying, "The carnivora, in consuming the blood and flesh of the graminivora, consume, strictly speaking, only the vegetable principles which have served for the nutrition of the latter." It was a great mistake, then, however popular it might be, to suppose that something could be got out of flesh-meat that could not be had from the vegetable kingdom, because this, after all, was only a vegetable principle transferred through the carcass of an animal at a great expense, and with the great disadvantage of the accidents of disease, often to a most serious extent. There was another popular impression upon this subject; it was said, "I like it, and therefore I take this kind of food." He never stopped to reason with persons of this kind, because it was clear that the persons who ruled the world would never be found amongst this class, who followed blind, sensual custom, without being able to give a reason for it. The smoker liked his pipe, and the gin drinker liked his gin, and thus each followed out his artificial habit, without caring whether it was natural or not. It was said, again, that flesh-meat was more nutritive; he would, however, remark that the most nutritive food was not necessarily the best, since the diet ought to be adapted to the wants of the body and nature of the employment. Thus, the man who worked at the anvil might take four parts of that which made the warmth of the body to one of that which made the blood of the body, whilst the man who sat at a desk all day could take six of the former to one of the latter. Now, where did they find the

best combination of these two principles, with mineral salts for turning the food into blood in most abundance? Most certainly this could be found best in the products of the vegetable kingdom, since these contained the necessary principles which others attempted to get from the flesh of animals, but could hardly secure without eking out the meal by potatoes, bread, or other vegetable substance. In vegetable products, such as bread, barley, oatmeal, and other food of this kind, they got as much as 70 to 90 per cent. of solid matter, whilst in flesh-meat they only had 36 6-10ths of solid matter, and 63 4-10ths water. It was perfectly easy to feed the body on these philosophical principles, but we must go for them to the vegetable kingdom. If, however, people wanted the most nutritive food, they must still go for this to the vegetable products, for peas, beans, and lentils contained more of the blood-forming principle than flesh-meat, 21½lbs. per cent. only of this principle being contained in butcher's meat, whilst 29, 31, and 33 lbs. per cent., respectively, could be had from the above mentioned articles of vegetable food; and whilst they only got 14 3-10ths per cent. of that which made the warmth of the body from flesh-meat, they could have as much as 51½, 51¼, and 48 per cent., respectively, from the three vegetable products he had enumerated. Another popular impression claimed flesh as superior because it was more stimulating than vegetable substances, it being supposed that the latter would not keep a man in full health and vigour. He begged to say, however, that every man, when he had anything extra to do requiring more than ordinary mental power, whether as a writer or author, did not resort to flesh-meat, but, on the contrary, abstained from it. He might point out at the same time that this stimulation was a great disadvantage; the pulse beat faster in those who lived on flesh than it did in Vegetarian habits of diet, and we thus came sooner to advanced life, and sooner, necessarily, to death. If they noticed the children of Vegetarians, and the children of flesh-eating families, they would find the former looked younger than the latter. There was a calmness and endurance on the Vegetarian system, which very strikingly contrasted with the excitement and filliping of the system, and urging on the circulation of the blood, consequent upon the stimulating and febrile action of flesh-meat. The principle in flesh, that thus stimulated, was called *kreatinine*, a crystallizable substance answering to that found in tea and coffee, so that, if this were desired, it could be had from these vegetable productions, without resorting to the flesh of animals. Another popular prejudice was that a certain portion of flesh-meat was necessary to preserve the health of the body. The experience of all meat-eaters coming into the Vegetarian movement was just the reverse of this, for, commencing the Vegetarian practice as dyspeptics, and continuing it for a time, they found their health improved; and, to secure the continuance of this improved health, many of them remained permanently in the practice of Vegetarianism. Those who came into the Vegetarian ranks in bad health improved this if they lived judiciously, and those who came in good health made this better. If they would have a test of strength they ought not to look at the man who worked with his head and expect great physical development; they must look for this to the blacksmith, and for cerebral development to those who were working with their heads. Let them not make the mistake of supposing, when they saw a man with his body overhanging his feet, and carrying his waistcoat several inches in advance of him (laughter) that they had seen a picture of health. There never was a man in health, who worked out of doors with the spade, convicted of such proportions; but the man of natural form and vigour blessed God for the enjoyment of his mere physical existence. Another popular fallacy he would notice, was the impression that we should eat the flesh of animals because it was recommended by medical men. He would ask, why, if the canine tooth, possessed by man, indicated that he should eat flesh of animals, he did not eat flesh with it? Let them tell the medical man who would force flesh-meat upon them, on this ground, that there are other animals who have this tooth much more developed than man, which never eat flesh, but subsist upon fruits, grain, and vegetable substances. This was the case with such animals as the horse, the camel, and especially the monkey tribes. Again, people said the meat-eating system was the natural one, after all: they admitted that man was at first fed on the products of the vegetable kingdom, and that this was then the natural system, but that afterwards the flesh of animals was made the natural food of man. But the facts of science showed that what was natural in Paradise to begin with, was natural now, in Manchester and everywhere else. (Applause.) What was the opinion of all the greatest naturalists and physiologists who figured on the page of history? Their opinion was very different to popular notions, since they all declared that fruits, roots, and the succulent parts of vegetables was the natural food of man, whatever might be his food from acquired habit and the artificial customs of society. What then, they might ask, was the basis of the Vegetarian system considered in its length and breadth? He maintained that it was the natural system, and thus they had a right to contend for it, as a system, the happiest, and best, and most important for society. This system of Vegetarianism, when examined, was found admirably to harmonize with nature in every aspect. By nature he did not mean the savage stage, which people sometimes confounded with a natural state, but what POPE described when he said:—

"Nor think in Nature's state they blindly trod;
The state of Nature was the reign of GOD."

Had man, therefore, continued to obey the laws enstamped on his nature, he would thereby have promoted his happiness. Man had a benevolent nature as well as a physical, intellectual, and spiritual nature, and the meat-eating system shocked all these, whilst the Vegetarian system admirably and completely harmonized them. The man who received this system could not see beauty in legs of mutton and sirloins of beef;

there was no glory in huge pieces of meat in relation to his sense of sight; he could not bear to touch them until he had been trained in the habit; he could not bear the taste or smell either, and this was demonstrated by experience after he had abstained a certain length of time from it. To those who had abstained from flesh-meat for a time, the smell of burnt flesh, whether of man or animals, was the same, and excited no desire to partake of it. There were persons who never heard the name of Vegetarianism, who, having unavoidably abstained from flesh for a time, could never bear the taste or smell of the "roast beef of Old England." The man who inquired into this system could not feel any relation between the animal, as it passed him weary and foot-sore in the street, and his stomach, but he did feel this relation in the produce of the garden and the orchard, and it required far more preaching of morality to keep the youth of our country in check from appropriating the treasures of the garden and orchard than it did to keep them from purloining from the butcher's stall, as everybody would admit. It was impossible to eat the flesh of pet animals, whilst they could partake of the fruit of a "pet tree" with increased pleasure and satisfaction; and in this way human nature spoke out on this question, notwithstanding the influence of prevailing custom. If they stepped out of the province of physiology and chemistry, and examined the beautiful science of economy, they found a further confirmation of the truth of the Vegetarian system, since it was an egregious blunder to take the vegetable principles of food through the bodies of animals, instead of direct from the bosom of nature herself, whilst this, at the same time, entailed the disadvantage of dearness, scarcity, and the accidents of disease. The examination of the flesh-eating system thus showed it to be abnormal from first to last, for they could find nothing in nature that was not cheap, simple, and direct. The air we breathe cost us nothing, light did not, water was abundantly supplied, and so was food, if man would not blind his sight with the flesh of animals, through which it could hardly be expected he could see the real aspects of the question. There was a want of fitness and economy in the meat-eating system which proved it unnatural. The same plot of land which would feed a number of individuals would only feed one ox. There was no relation between the characteristics of the system and man's moral nature at all answering to that which the tiger felt when he saw and seized his prey; his whole body was in a state of delighted excitement with the anticipation of his food, and there was a flow of saliva as he bounded upon his prey, that showed all this to be natural to him. If man, however, ever made a demonstration of this kind, it was for something like that which led the poor fellows in the Crimea, after they had been fed on salt meat for many days, to make that tremendous charge through the river to get at the beautiful grapes in the vineyards beyond. (Applause.) If flesh-eating were a natural system, why could he not eat the flesh of a pet animal, whilst he could eat the fruit of a pet tree? They did not regard Vegetarianism as anything more than a means to an end, but he thought it was easier to live in spiritual and moral conditions upon this system of diet. If it were generally adopted they could not have man preying upon his fellow man, and destroying animals for food. They found society acknowledging the beauty of the principles of benevolence and Christianism, and declaring, at the same time, that they could not carry them out in actual practice. The fact was, that there were great difficulties in the way of carrying out high and sound principles, the greatest of these being found in the fact that many persons made them more difficult than need be, by living in erroneous and degrading practices of external life. It was easier to live in a high moral state on this system than the other. The Vegetarian mission absorbed the Peace Society, and formed one broader than that of the Society of Friends, embracing animals as well as men. Vegetarians were found active in every good cause whatever, and he recommended the practice to all, as one of happiness and benefit to the individual; a system which made the abstract much easier to be reduced to practice; a system appointed at the creation of the world, embracing all time, and which must be practised again generally, in a more civilized state of society than that which now prevailed. (Loud applause.)

Mr. W. G. Ward said, he spoke with some confidence upon this question, having now for seven years been a Vegetarian, and, in his journeyings to and fro, and up and down the country, never found his Vegetarian diet fail him upon any occasion. He had not only seen questions of diet tried in actual practice and argued from the platform, but had never yet found any one able to give a good and ready reason for the eating of the flesh of animals as food. He felt satisfied the Vegetarian was the only diet fitted for the use of mankind; the only one that nature intended us to follow; the one for which our natures were created and made wholly subservient. He looked at the practice in the light of physiology and in relation to our teeth, which instead of satisfying him, as it did some flesh-eaters, that man was intended to eat flesh, convinced him of the very opposite; for he could not find any animal that could *chew* meat. Every animal that can *chew* appeared at once to have God's written law upon its jaw, "Thou shalt not eat meat." The length of the intestines, and the make of the colon, and other parts of the body, established the position that man was not intended to eat flesh-meat at all. Vegetarians did not start their system as an untried theory; they asserted it as a universal fact, and whether they referred to the practice of those now living upon the earth, or inquired, What did God originally give to man? they saw that it was the great principle by which man was intended to feed and maintain his body in health and strength. He did not, however, come before the audience merely to defend himself; he came forward rather to cause reflection in others, and had to accuse society of containing one drunkard in every seventy of the population, and many other-

wise so degraded as to come under the censure of Scripture as "riotous eaters of flesh." He accused flesh-eaters, society might indeed accuse itself, of courting temporary insanity for temporary diversion, courting disease by their diet, and courting premature death, so that instead of individuals dying as they should of old age, out of the 350,000 deaths annually occurring in this island, not more than 30,000 could be put down as natural deaths—those resulting from old age. How often was Scripture quoted and erroneously interpreted to prove that the limit of man's life was "threescore years and ten!" They had had two persons present in the early part of the day, and one was on the platform whilst he spoke, who had gone long past this limit, though they manifested nothing of the decay of old age. (Hear, hear.) He contended that the general adoption of Vegetarianism was calculated to remove three-fourths of the disease and a large proportion of the intemperance that now existed, and though he was a member of the Alliance for the Suppression of the Sale of Intoxicating Drinks, and had been a temperance advocate for years, he liked best to include this question in the broader one of Vegetarianism. It was the fact that persons who adopted the Vegetarian practice, though they might not on first commencing it be teetotallers, usually became such, further on, for they could not relish strong drink on a Vegetarian diet. A person, who was about joining the Society, once came to him and said, he should not give up his beer, and he was told that the Society did not require this, all that was necessary for membership being abstinence from the use of flesh as food. However, this person came again and said he had lost all relish for the beer after carrying out the Vegetarian practice for a little time. Vegetarians sought by their practice to set aside all destructive, unnatural habits; and the desire for stimulants was removed, whilst the mere abstainer from intoxicating drinks was still exposed to the craving for his former beverages. There were some present on that occasion who could give their personal testimony in favour of the system, men who got their living by muscular strength, and, as was generally supposed, in a more trying way than others. He could assert, without fear of contradiction, that, in every circumstance of life, whether working at the anvil or with the pen, this diet would be found best calculated to support man in health and strength. Giving the meeting these few imperfect remarks, and leaving the time to others to dwell more fully on the merits of Vegetarianism, he would only ask for it a fair and impartial trial of six months, thinking that those who did this would continue the practice through the remainder of their lives. (Applause.)

Mr. N. Griffin, after some preliminary observations, remarked that after the elaborate speech of the President, and the scientific speech of Mr. Ward, little more than a brief testimony as to the important benefits to be derived from the system, would be expected at his hands. He noticed two classes of people in the room, those who (to use a common expression) had got their "bread and cheese" earned for them, and those who had got their "bread and cheese" to earn for themselves, and it was to this last class he more especially wished to speak. Notwithstanding the modest way in which the doings of the Birmingham Association had been mentioned at the Conference, he could assure them there was hardly another subject, except the war, and important political questions, that was receiving so much attention in Birmingham as this was. He was almost constantly speaking of it, not because he wished to do this, but people came to him and began to talk about it, both as he walked along the street and at his own house. A strong desire was felt by the people of Birmingham to have a large banquet meeting, and some disappointment had been experienced that the present meeting could not be held in Birmingham. They had, however, been promised a soirée, or banquet, or something of the kind, before long, and this had contented them for the time. It had struck him, whilst the President and Mr. Ward had been speaking, that these gentlemen were not so well able to sympathize with working men, never having been called upon to endure the requisite amount of physical toil, so as to feel all their physical energy exhausted, for a time at least, as was the case with many working men. For himself, he could readily imagine, that a number of working men, hearing of Vegetarianism for the first time, would regard it as one of the wildest things that could be brought before them. He could assure them, however, that he had eaten scarcely any meat in his whole life, that he had never bought an ounce of it, that fowl and fish he had never tasted, and at the same time he did not think any one did harder work than he did, or did more of it. The President had introduced him to the meeting as a blacksmith; he begged to correct this, as it might lead to a wrong impression. It was true he worked at the anvil, but his employment was making edge-tools, what was known in Birmingham as the "heavy edge-tool trade," and the men engaged in this trade worked far harder and more continuously than blacksmiths did. He would not say there was not as hard work done as in his own trade, but he did say that there was no *harder* work done, and that there was no man in England who did *more* hard work than he did. There might be some blacksmiths present; if so, they knew what it was to work one "heat" at a time, and they also worked by the day, and "let down" so many hours in the day. At his trade, however, they always had two "heats" in the fire and one on the anvil; they also worked by the "piece," and after working for an hour and a half in this way, their strength seemed completely taken out of them, and they were obliged to rest for a short time, whilst their fires were raked. If any one went to the blacksmith's shop, they would see the blacksmith working with his waistcoat on, and his neckerchief on; but in the edge-tool trade the workmen were obliged to strip, and even take off their shirts, and the perspiration poured out of them like water. The meeting would see from this that his work was very different to a blacksmith's. He knew that the men employed

in his trade felt that they needed a stimulant, they flew to the "sixpenny," or the "fourpenny," and when dinner-time came they flew to the flesh-meat; but he flew to neither of these. The best thing with which he could keep up his strength (and he had never been beaten yet), was cold water, with a little Scotch oatmeal in it, as a drink. The advantage of a Vegetarian diet in these circumstances, would appear from the fact that, whilst a younger brother of his, stouter and somewhat more muscular than himself, who was employed at the same work, could not work more than three or four hours before he was thoroughly exhausted, he (the speaker) could work for seven or eight hours. After working this period he was completely exhausted; but after he had thoroughly washed himself, and changed his clothes, and had had his tea, he was all right again, and almost as fresh as ever. He had great faith in cold water, and feared the working men of Manchester did not make a sufficient use of it, either externally or internally. Living in Vegetarian habits, and abstaining from all alcoholic beverages, he found that he could enjoy life more, and work with greater ease than others upon flesh-meat and a liberal use of "fourpenny" and "sixpenny." He felt some reluctance to say so much of himself, but having been asked to describe his employment and how he lived, he felt he might be excused, if in his love to truth and the interests of Vegetarianism, he fearlessly presented his own experience to the meeting, in the hope that the facts it exhibited might be of use to others, as he felt assured that, if the working men would give the Vegetarian system a full and complete trial, it would not disappoint them. Sympathizing with the working classes, he was anxious that their erroneous personal habits should be corrected. They had been led to suppose that flesh-meat and beer were indispensably necessary to enable them to go through their hard work, and to develope their muscular power. The working men in Birmingham said hat this was a "peculiar case," and when he asked them what they meant, they said he had a "good constitution." He generally told them that if this were so, he had made his constitution what it was; for when he was twenty-three years of age, three physicians said he was going off in a rapid consumption. One of these told him to give up the use of all intoxicating drinks and the use of flesh-meat, and, on being informed that he was already an abstainer from both of these, the doctor said it was all in his favour, but he could not do anything more for him, and he had better go home and prepare for his approaching end. He thought all who now saw and heard him would admit that he did not now appear very likely to go off in a "galloping consumption." As to his diet, he took only good brown bread and other simple food. He was obliged to be careful not to partake of too many of the delicacies that had been provided at the entertainment that day, or these would have made him ill, being so different to his ordinary simple food. Brown bread and cold water had served him for many months at a time—he was not advising that working men should live in this way—nothing of the kind; but, whilst he carried out this experiment, he never found his health or strength to fail in the least. He could thank God that he lived and did not know what it was to have a pain. When, however, he lived out of his usual way, he was made ill; he loved, therefore, to live simply. So that, when individuals asked him to describe how he lived, he was always ready to do so, and had, probably, done this some thousands of times. People seemed to suppose that, if they gave up meat, they must have something special in its place that they never heard of before. He simply ate such vegetables as he could procure, that were in season, and brown bread, and, in the winter months, he had frequently, for three or four months together, nothing but a rice pudding, and, he might add, that he could do more work upon a rice pudding dinner than any other dinner he could get. Many a man went to the cook-shop, and gave sixpence for a mutton-chop dinner, and would not think this at all out of the way, but this sum would serve him (Mr. Griffin) for six dinners. He had sometimes, however, been accused of extravagance because he used cheese, of which he was very fond, whilst none would object to a working man using a beef-steak or mutton-chop, which would cost eightpence, whilst less than a quarter of a pound of cheese, which did not cost him three-halfpence, was reckoned extravagance. How often did they see mothers spreading the butter upon the children's bread so thin, that it was scarcely visible, whilst they would not restrain them from eating as much flesh-meat as they pleased, and even urged them to eat more than they desired. These familiar instances would show the absurdity of many customs which were carried on from generation to generation through the want of inquiry. He would look at the system a little in relation to economy, for this was an important and interesting aspect of the question, especially so to working men. Supposing a working man could live as well, or better, for five shillings a week upon a Vegetarian diet, as he could for eight shillings or ten shillings on the mixed-diet practice—were not the working classes largely interested in this practice of Vegetarianism? Ought not those who expended this larger sum chiefly for the sustenance of their bodies, to be able to show that they could do something moral or physical that those who lived in a less expensive way could not do? He thought this was only a natural and fair requirement, if the Vegetarian could carry out all the duties of life, and, at the same time, live for about one half the sum the flesh-eater expended. There was great advantage, too, in the freedom from unnecessary cares as to food: a short time ago he met a gentleman in a Temperance Hotel at Birmingham, who was much annoyed because he could not get a beef-steak or mutton-chop to dinner, but was obliged to content himself with a plate of bread and butter and a couple of eggs. On remarking to the gentleman that he presumed he was not a Vegetarian, the gentleman said he was not, nor did he (Mr. Griffin) look much like one either. Being

assured such was indeed the case, he at once said, that if all the working men were Vegetarians, it would not cost them half as much to live, but this would lead to the employer's reducing their wages. Mr. GRIFFIN could not see that this would be the result, so he gave the gentleman the result of his experience in connection with Trade Associations, and a long and intimate acquaintance with the working classes, to show that, through their extravagant habits, workmen were not generally in a position to resist the unjust demands of their employers. In the yard where he worked there were only about two men with whom the master would dare to make any attempt to lower wages, and these were neither teetotallers nor Vegetarians. All who had paid attention to the wages' question knew that it was simply a matter of barter or agreement, and that it was affected by supply and demand. The employer had capital, the workman muscular strength and skill, and both were necessary; each tried to make the best bargain he could, and then all went on smoothly and evenly. His employer never said to him, "Do such a thing;" he said, "GRIFFIN, will you do such a thing?" Simplicity of diet, and other kindred habits, promoted the independence of the workmen, and thus tended to raise rather than lower wages. He would, therefore, commend the Vegetarian system to the working men of Manchester, and ask them to give it a fair and impartial trial; if they did, he thought they would not soon give it up, they would find they could work quite as well, and enjoy greater tranquillity of mind. The mind had great influence upon the body, and it would be found that Vegetarians were generally better tempered than others, and if they looked round upon the company, and noticed the smiling faces of the ladies and gentlemen before him, they might see an illustration of this. They made better husbands and wives than men and women who were not Vegetarians. It was essential that a working man should have tranquillity, for when a man went to work in the morning wishing it were evening, he did his work twice over; for himself, as a general rule, he felt it a pleasure to work, and if he was compelled to give up work from accidental circumstances or contingencies over which he had no control, he usually was less happy and less healthy than when employed. The great object he had in view in presenting this question was, to lead others to try the experiment, believing they would realize similar advantages to those he had found in Vegetarianism, and he could, perhaps, best express his feelings on the importance of the subject in the words of his favourite POPE:—

"Friend, parent, neighbour, first it will embrace;
His country next, and next all human race;
Wide and more wide, the o'erflowings of the mind
Take every creature in, of every kind;
Each smiles around with boundless bounty blest,
And Heaven beholds its image in his breast."

Vegetarianism was a practical system that could only be fully known by being practically carried out; again, therefore, would he ask the working men who heard him to adopt this system, and they would find it aid them in many ways. Perhaps some present had other objects in view—the Maine Law Alliance, or the Peace Movement; still, if they would take Vegetarianism in its true reasons, as based on facts and experience, it would lead them on to the delightful future of blessedness that awaited the man that did right. Perhaps there were some present who unfortunately knew nothing of these aspirations; to these he would say, in the language of the poet he had previously quoted—

"Yet not the less for thee or thou
The eternal step of progress beats
To that great anthem, calm and slow,
Which GOD repeats!

"GOD works in all things, all obey
His first propulsion from the night;
Oh, wake and watch! the world is grey
With morning light."

(Loud applause.)

Mr. NOBLE remarked that it might, perhaps, be objected to him, that he was no credit to Vegetarianism as regarded his personal appearance; he, however, thought he had improved upon this diet, for his face was now free from the blotches it formerly presented. The last speaker, all must admit, was a credit to Vegetarianism. He (Mr. NOBLE) came from a part of the country where they raised beasts as big as elephants, and sheep almost as big as oxen, and where the farmers used, when the Temperance question was in its infancy, to pull long faces when it was mentioned, and look the Temperance man steadily in the face, and ask what was to be done with the barley? The Temperance people of those days used to say it would do to feed the pigs; they had, however, got a step further, and they now took the barley themselves. He was happy to state that in the town where he lived, they had banished the pigs, and did not allow any one to keep them in the town. Vegetarians took this excellent article of food (barley), and did not put it into the body of a pig at all. They had graziers in their part of the county who were men of large bodies, if they did not possess very large or cultivated minds. They put the question as to what was to be done with the oxen and sheep, and appeared to think that the whole existence of the nation was bound up in their continuing to raise oxen and sheep. But a new light had broken upon them, since Mr. MECHI, who had been experimenting largely in stock breeding, said it did not pay, that it was a losing business, and were it not for the manure furnished by the animals, they could not continue it. But at the very time animals were being kept for the sake of their manure, the sewage and drainage of our towns was allowed to run to waste and pollute our rivers; and worse than this, we were sending out ships to the Pacific at a great expense to bring home Peruvian guano, and neglecting the ample supplies of manure allowed to accumulate and pollute our cities and rivers. They might, therefore, depend upon it, if agriculturists found that stock-feeding did not pay, they would be quite ready to give it up when the demand ceased. We were not all going to turn Vegetarians in a day, as people sometimes supposed. Some time since, when the Temperance

movement was receiving a good deal of attention, people thought that every body would become teetotallers, or, at least, all ministers and religious men would; but they had been deceived in this respect, and must not have any extravagant expectations of the success of the Vegetarian movement. People who were accustomed to sit down to fish or soup, and then had fowl or flesh-meat when these had been removed, and their table, being again cleared, covered afresh with puddings, pies, and pastry, and these being removed cheese and bread brought in, and these again being removed wine and spirits introduced, were astonished when they heard of Vegetarians, and said to them, "How DO you live?" He would reply, "Simply enough." How did they live? Why, just now, peas were in season, and this was a dish of which he was very fond, and these and potatoes he could get up to September, and this and a little salt, and pies or puddings, he considered the best of food, and found quite agreeable. He often told his flesh-eating acquaintances that Vegetarians had more enjoyment in partaking of food than they had. He was astonished to find, twelve months ago, that he could enjoy fruit with far more relish than he could before becoming a Vegetarian; and if people wished to secure the most perfect and real enjoyment in eating, they might depend upon it they must eat that food which the Creator had ordained for the support of their existence. Most people had most mistaken notions as to the comforts of life, and some of the frequenters of the clubs at the west-end could scarcely find all they needed for their wants, for they surrounded themselves with a number of things they regarded as necessaries of life, which were no more necessaries than a journey to the moon was necessary to get from Boston to Manchester. Life could be more fully enjoyed, all the purposes of life more thoroughly accomplished, and old age secured—that calm and dignified enjoyment of old age which ever gladdened his heart when he saw it—more certainly without the flesh of animals as food than with it. But then they had the doctor question brought in; the doctor said, "I should die if I did not eat meat during that serious illness." This was very likely, but then it must be remembered that it was not the doctor's business to instruct his patient in physiology, it was not made his business to teach people the best way of living. People made it the interest and business of the doctor to let them live in such a way as was least calculated to produce health; they lived in such a way that the doctor feared apoplexy was coming, and that he would lose his patient altogether, and then he reduced him, brought him down, perhaps put him upon vegetable diet, so that it was made the interest of the doctor to keep his patient as long as he could under his hands. He thought we should pay the medical man whilst we were well, and stop the pay when ill, and in this way the patient would in most cases soon get well. The medicine sent by the doctor did not always cure, it sometimes happened that it was taken at the time of the patient's getting well; but the recovery was not in consequence of taking the medicine. Vegetarian diet was sometimes charged with making people weak and effeminate; he thought no one would charge the last speaker with being either weak or effeminate, and it was evident from the history of nations, that their decay and extermination did not arise from simple diet, but from luxurious diet. How did the Roman empire conquer the world? By men who fed upon barley. And how did it fall? By men living in luxurious habits that debased them from the dignity of men, and degraded them to a mere animal existence. One of the ancients gave a sound maxim which we should do well to remember, and seek to realize:—"A sound mind in a sound body." This was an object too much neglected. It was impossible to have healthy action of the mind in a body that was diseased, since a diseased body produced a diseased mind. There was one characteristic of the Vegetarian system that was of great importance to the working man, and he felt a deep interest in the working classes, though he might not be considered to belong to them. He was, however, a working man, though he did not work with his hands and arms in laborious exercise, but he might be considered to belong to this class, since his living depended upon the exercise of his physical and mental powers. His father was a working man, and his grandfather was a working man also. The characteristic of Vegetarianism to which he referred, was its tendency to make the working man independent; he did not mean a forced independence, but real and genuine independence. The man who could live upon 5s. a week was far more independent than the man who lived upon 10s. a week. Workmen were usually too dependent upon those who employed them; they might depend upon it it was only by clearing themselves from every oppression of the body and mind, that they could work out their salvation. Moral and political regeneration was not to come from public-house assemblies, nor could it be secured at all till there had been a personal and social regeneration, a purging of themselves from the influences of beef and beer: not till they had cleared these from their houses, and realized their birthright, could working men expect to have that position accorded them in the commonwealth, which was certainly their right. It was often said that Vegetarianism was all very well, if they would be content to carry it out in their own practice, but they held meetings, and made speeches about it, and boasted so much of it. The fact was, they were compelled to take these steps, because they believed in the brotherhood of humanity, and that no man lived to himself. He was exerting an influence, the audience were exerting an influence, every man was exerting an influence. This it was that raised man above the brute creation, and could only be realized as they realized the brotherhood of humanity. Hence they felt they were bound up with the interests of others, and, if they neglected their brother, if they neglected to agitate for the removal of the evils that afflicted humanity, they would be neglecting an imperative duty, and then a day

of certain and just retribution would come. If sanitary improvement were neglected, the cholera would come, and visit not only the mud hovel and the cottage, but the mansion and the palace would also be its victims. If they allowed the seeds of disease and death to be sown, they would assuredly reap the harvest; if they sought their own profit and gratification merely, in carrying out their Vegetarian practice, then their selfishness would become their curse, and would certainly receive a retribution at the hands of Providence. Providence was, however, often charged with evils which arose from man's own conduct; it was ordained that man should earn his bread by the sweat of his brow; but this was no curse to us. Labour, rightly used, rightly enjoyed, was to man a blessing and not a curse. There was no man whose position was more hopeless, more to be pitied, than the man who had never laboured, and never felt the necessity of labour laid upon him; his existence was ruinous. To labour in any cause made that cause more dear to the labourer, and it was by labouring in the Vegetarian movement that it became so dear to them. The man who carefully pruned his trees, whose garden was the picture of perfect neatness, had more enjoyment, besides producing more perfect fruit, a finer bed of strawberries, and a better crop of potatoes, than the man who so neglected his garden that it contained more weeds than potatoes. If they laboured in this cause they would look for results, and the labour would not be lost; for honest, diligent labour was never spent in vain. If they laboured in faith, they would at length see the cause triumphant; if they sowed the seeds, the time should come when the reapers should gather the sheaves, and he that went forth, as the Bible said, "weeping, bearing precious seed, should come again rejoicing, bringing his sheaves with him." Some men lived in the present, others in the future; if it were not for these last anticipating and pointing out a better and happier state, the world would never progress in truth, righteousness, and mercy, to the point it was destined to reach. The day would come when Vegetarianism would prevail; when men should no longer "hurt or destroy in all God's holy mountain;" when the whole earth should rejoice, war should cease, and slaughter be at an end, and "God, even our own God, should bless us; and all the ends of the earth should fear him." (Applause.)

Mr. Cunliffe said, his first impression was that there was some mistake in his being called upon; for he had been wandering about the room in a state of innocence, and unaware that he should be called upon for a speech. As it was, however, he thought his best course might be to move a vote of thanks to the President, as a preliminary to the people going home, it being then past ten o'clock. He had been trying to find out the effect produced by the meeting, and the speeches to which they had listened, upon the people at the other end of the room, and, he feared that, as it so happened that all the speakers had got a hirsute appendage, they might, possibly, suppose this movement had some connection with the "beard movement," and was a movement of eccentric men, and that a number of queer and crotchety folks had adopted a crotchety system. The Vegetarian system, however, he begged to say, was neither queer nor crotchety; it was plain, and as common as the air they breathed, or their every-day food of porridge and milk, or potatoes. The movement was just as plain, and simple, and common-sense as any of these things, and had no more to do with queerness, and oddness, and eccentricity, or the "beard movement," than these things had. If they looked into the system, and judged it on its own merits, he was sure they would find it a thing to live by, and enjoy life with, and thus they could not fail to rejoice in Vegetarianism.

Mr. F. Towgood observed, that every preceding speaker had travelled his own road, and perhaps he might be allowed to travel his, and show how he came to be there. It was obvious to all that he had not the amount of physical strength in him that his friend from Birmingham had; he could do something, however, on the Vegetarian practice that he could not on the meat-eating system. He walked twenty-four miles after the last Annual Meeting, and then went to London, without feeling much fatigue, a feat he could not have accomplished when a flesh-eater. Then as to mental strength, before becoming a Vegetarian he could not have stood up, as he was now doing, to address an audience without fear and trembling. Much of the dyspepsia and other afflictive symptoms to which people were subject, were brought upon them by their flesh-eating and other wrong habits. People thought flesh-eating necessary to support them in vigour, and enable them to live to old age. He did not think we got a proper idea of life, unless we could live to a hundred years at least. There was a common error in quoting Scripture, so as to make it appear that man's limit of life was "fourscore and ten," and also in supposing that the passage mentioning a hundred and twenty years in connection with man's life was a limitation of its duration, this last, according to high theological authority, meaning that man should live for this period before he was destroyed. There was no precise limit, he contended; men lived according to their health and the measure of vitality given to them by their parents, who, if they possessed great life-power, would have children also having great life-power. He was convinced of the truth of Vegetarianism from its science and history, and he had generally found, that when people had been thoroughly convinced of the truth of the arguments in relation to science and history, but did not wish to adopt the practice, if they were believers in the Bible they resorted to the Bible, and said, this was against the Vegetarians. Men still obstinately resorted to the Bible, as an authority on all questions, and to keep themselves in countenance in erroneous systems, by mis-quoting or misinterpreting its language. He thought the question of Vegetarianism a very simple one: there was an appointment that had never been taken away, as to man's food, and the only authority that could be found for the contrary

system was a *permission* to eat flesh. But how was this given? It was coupled with the prohibition: "But flesh with the life thereof, which is the blood thereof, shall ye not eat." This latter part was usually omitted in quoting the *permission*. It was recorded that the earth was full of violence, and that "all flesh had corrupted his way before GOD," before the flood, and it was corrupted, no doubt, by the use of flesh as food, permission to use this not being given till afterwards. They saw it afterwards allowed to be eaten, but only without the blood, and in the account of the early Christians, after CHRIST'S ascension, it was stated that the apostles assembled together and made a decree that the disciples who were converted from among the Gentiles should "abstain from blood and from things strangled." This regulation was attended to in the early ages of the church, but when people had tasted flesh-meat, and acquired a liking for it, they said this injunction was set aside with the Jewish observances, but he contended it was still binding on the Christian world that they should "abstain from blood," which people who ate flesh did not do. They ought to return to the practice of the early Christians on this and some other questions. He thought these were clear views, and such as should be taught and followed, but mankind, in trying to establish that which they liked, had set aside Scripture in many instances. This was his view of the Scripture question, and as the arguments from science and practical experience had been given in so clear and able a manner, he would not detain them longer than to remark, that as the Bible so plainly pointed out that in the future there would be no more killing upon the earth, Vegetarians had faith to look forward to the ultimate success of their cause, and to see the spread of their principles all over the world. As GOD appointed his agents to do his work, he trusted Vegetarians would be agents in producing this happy result, and in making their views known; these led to reflection and inquiry where they were not immediately embraced, and to any who were seeking further information on the question he would say, that books on the system could be had from the Manchester publisher, and concluded by seconding the proposition of the preceding speaker. (Applause.)

The motion was then submitted to the meeting by Mr. HARVEY, and carried unanimously, after which a vote of thanks to the speakers from a distance was proposed by Mr. HARVEY, and seconded by Mr. W. H. BARNESLEY, which being acknowledged by Mr. WARD, on behalf of himself and the other speakers, the PRESIDENT, in a few appropriate words, acknowledged the compliment paid to himself, and after announcing a pic-nic excursion to Alderley for the following morning, declared the proceedings at an end, and the company separated about eleven o'clock.

LOCAL OPERATIONS AND INTELLIGENCE.

ACCRINGTON.

Vegetarian Lecture.—We have again resumed our activities, and after one or two disappointments, through unavoidable circumstances, were favoured by the delivery of Mr. CUNLIFFE'S lecture on Thursday, the 28th of June. The subject was *Vegetarianism in Relation to the Pleasures of Life*, and was presented in a very interesting and convincing manner, and will doubtless aid in removing some of the popular misconceptions of our system, by showing that, far from lessening real enjoyment, it tends to enhance the pleasures of life. W. S.

BIRMINGHAM.

Vegetarian Association Lecture.—The fourth of our course of lectures has been delivered by Mr. J. G. PALMER, to an audience numbering about 300. The subject was *The Comparative Anatomy of the Teeth of Men and Animals, in Relation to Diet*, and was illustrated by two large diagrams, one representing the human teeth, and the other the skull and teeth of a dog. Some discussion on Vegetarianism followed the delivery of the lecture, but no objection was offered to any one of the facts and arguments it presented. Advantage was taken of the occasion to distribute back numbers of the *Messenger*, and the Birmingham Association papers. C. R. K.

BOSTON.

Formation of Vegetarian Association.—We have at length carried out our long-cherished purpose of organizing an Association here, to co-operate with the General Society in the advancement of our views and practice in relation to diet, and to assist new beginners by advice and encouragement in any of the difficulties that occasionally occur in making the transition from the mixed diet to Vegetarian practice. Our meeting for this purpose was held in the Temperance Hall, on Wednesday evening, July 11th, and the Rev. P. W. CLAYDEN was called to the chair, when resolutions constituting the Association, defining its objects, and appointing its officers and time of meeting, were agreed upon. We propose holding regular Monthly Meetings on the second Wednesday of each month, to which members of the Association, and those experimenting in the practice, or seeking information, will he invited. J. N. J.

DARWEN.

Vegetarian Controversy.—Much interest has been excited, and attention directed to our practice through the recent controversy, originated by the strictures of "W. G. B." in our local newspaper. These have, however, been ably met by "SCRUTATOR," and others, and have been republished in the controversial department of the last two numbers of the *Messenger;* the concluding portion of the discussion being also reprinted separately, and largely circulated as a tract. W. T. A.

ACCRINGTON VEGETARIAN ASSOCIATION LECTURE.

On Monday evening, September 10th, an interesting lecture on *The Teeth of Man, as demonstrating that the Vegetarian Practice is in strict accordance with Nature*, was delivered in the New Jerusalem School Room, Accrington, by J. G. Palmer, Esq., of Birmingham, the Treasurer of the Vegetarian Society. The lecture was illustrated by diagrams of the human and canine teeth, and was listened to with deep attention, opportunity being afforded at its close for the making of inquiries, or the statement of objections.

James Simpson, Esq., the President of the Association, occupied the chair, and introduced the lecturer in a brief address.

Mr. Simpson remarked, that whatever related to the welfare of man was worthy of very grave consideration, because the Deity, in his great kindness to the human species, was ever seeking to raise them from what is inferior or low, to what is high and happy, ever doing the best even for the lowest of men. They were thus bound to attend to what relates to human happiness, and this he contended would be promoted by obedience to the appointment of man's food in Paradise, "the herb bearing seed," and "the fruit tree bearing fruit," and though man might have permission to live otherwise when he departed from the order of his being, philosophy confirmed the opinion that what was appointed would ever be the best and happiest. Though God thus permitted man to live in departure from truth, and the laws he had enstamped upon his constitution, the most complete health of body and happiness could best be promoted by the finding out what these laws were, and in obedience to them. Man was a threefold being; he had a physical, intellectual, and moral nature. The world around appealed to his intellectual nature, and he saw beauty around him, and, if he inquired at all, he must see that he had intimate relations to the world around him, where he must eat and drink, and breathe pure air, and if the last were wholly impure, life would at once be put an end to. The laws, therefore, relating to his physical structure must be obeyed, just as those other spiritual laws which regulated his connection with the future world must be observed, if he would live as happily as might be, and not in an unnatural way. The question about to be brought before them, had special reference to this subject in relation to a law enstamped upon man by nature. He had already referred to what man could do under the permission, when he would not live in accordance with the appointment. They might see people living on extraordinary kinds of food in some parts of the world, and our own countrymen so led by example, in one case, in the island of Looe in Cornwall, as to eat rats—the people lived on rats, and counted them a somewhat luxurious article of diet. In this way, looking into eating customs, they saw almost every kind of animal eaten, and amongst some savage races, human flesh even was included in the dietary. They saw other people living on vegetable productions, and in all time many had lived in this way, and a much larger number even than those subsisting on the flesh of animals. In all these varied practices they might find a precedent for doing almost anything they pleased. Custom was thus no sanction for any line of conduct, and they ought therefore to be able to give a reason for their practices, or these would never stand the result of inquiry. The question was, therefore, pressed upon their attention, and if, as most people did on first hearing of Vegetarianism, they went straight to the sacred page, they would see in Genesis i. 29, that the very system that they, as dietetic reformers, advocated to-day, was that appointed as man's food to begin with. This was his food in the early ages of the world; then came a wandering from divine appointments, and in the period following the fall of man, they had a different practice in connection with preying upon the bodies of animals, and people now never expressed any surprise about it, many never thinking of a better way of living than on the flesh of the bodies of animals, with grain and other vegetable products along with it. If God gave this original appointment of food at first, they would naturally suppose that there was an alteration after the flood, and many people were very fond of considering that then there had been a reconstitution of human nature, and that the Creator had actually seen it necessary to mend his work, and alter man's body to make him fit for eating flesh. But reason did not show this to be probable, but rather that man was permitted to live in an inferior condition when he would not remain in the appointment, and, in this way, they found that other practices were permitted, such as the putting away of wives, and the principle of retaliation—"An eye for an eye, and a tooth for a tooth." There were arguments drawn from comparative anatomy; upon these subjects, however, he would not enter, lest he should trench upon the subject of the lecture. Chemistry and economy too, both spoke out on this question; chemistry showing that all food was of vegetable origin, and that flesh contained nothing peculiar, but simply the *vegetable principles* contained in the food upon which the animal fed; economy decided that it was unnecessarily dear to live on the flesh of animals, and to pay a shilling for the nutriment they might obtain for twopence from the vegetable kingdom, and which, well selected, was more efficient in building up the flesh, blood, and bone of the body. Then, again, living on the flesh of animals induced a large amount of disease, and introduced into the system that which had to be got rid of again. If God intended man to live on the flesh of animals, there was, in this, a great exception to his laws and order otherwise; for

nature was simple and economical in all her ways; air, light, and water—the great essentials—were to be had freely and abundantly by all. Man might exist, for a time, upon bad food, or go without for several days; but, without pure air, and good water, the last of which composed no less than 70 to 76 parts of man's body, he could not exist for any length of time. These great essentials were given to man without money and without price. If he were asked if food could be had as cheaply as air or water, he had but to reply that, when obtained from the vegetable kingdom, this might almost be placed in the same category; but, taken from the flesh of animals, it was ever unprofitable and dear. All nature's operations were simple and direct, and accomplished in the cheapest possible way. There were other facts in relation to physiology claiming attention, but he would not touch upon these, as the lecture would most probably present this part of the question as well as that of comparative anatomy. He would observer, however, that man had a moral as well as a physical and intellectual nature, and this proved that man was not intended to live by the slaughter of animals for food; though permitted to live in inferior conditions, yet his moral nature opposed the practice of living on the flesh of animals. If he were asked how this was proved, he would say that no one, though living on the flesh-eating practice, could trace the processes carried out in preparing flesh for the table without being shocked, and their appetite for flesh-meat impaired or destroyed. He admitted that persons might be trained to do these things, and not suffer much; but he was not speaking of such cases as these, but of the effect upon man's normal moral nature. Mr. Simpson then referred to the pain and compunction felt by a young soldier who shot a Russian at Hango Bay—the first man he had ever killed—and contrasted this with the indifference manifested by another after a few months' training in the engagements in the Crimea, as showing how easily man's natural benevolence was blunted by familiarity with scenes of violence and bloodshed. If this was the case with regard to human beings, they might rest assured that man could readily be trained to feel and act in this way towards the lower animals. Man had got into unnatural habits in this respect; but the object of the facts and arguments of the lecture was to lead man back to his original state as regarded his practice of diet. Besides economy showing the truth of the system, he trusted they would see that comparative anatomy agreed with chemistry and physiology, and demonstrated that the teeth of man are in strict accordance with his natural, best, and happiest system of living. He might go on at greater length in introducing this lecture, but it was unnecessary to do this, and would, therefore, beg to call on Mr. Palmer, who had taken advantage of a brief visit to Lancashire to give a lecture during his stay.

Mr. Palmer, after explaining the object of the lecture to be that of directing attention to the form and structure of human teeth, and comparing them with the teeth of other animals, in order, by analogy, to show or to infer what is the most suitable food for mankind, and stating that he should glance at some other points of comparative anatomy, and introduce and affirm some general principles respecting the health, the development, and the glorious capability for progress of mankind, without, he trusted, deviating too widely from his allotted task, continued as follows:

Every organized being in nature commences its existence as a seed, a germ, or a cell; and is adapted for, or capable of, a certain degree of growth, expansion, or development, till it arrives at maturity, or the full measure of its capacity. This may apply to all animals below mankind. The human being is inspired with the animating faith and hope of endless progression in love, light, truth, knowledge, wisdom, goodness, and consequent happiness.

Some external conditions, circumstances, and relations, are much more favourable to the full and complete development and manifestation of internal capability and power than others. For instance, if we take a few seeds, say of wheat, all alike, or equally good, and plant some in clay, some in sand, some in loam or fine garden mould, others among stones, some in different climates, cold and moist, or dry and warm, or even some on the north side, and others on the south side of a brick wall, we shall find the health and strength, the growth and produce of those seeds very different indeed. So with animals. Let us take a few young animals, say horses, place them in various conditions and circumstances, in different climates and pastures, feed them on different food, give them water of different degrees of impurity or purity; let them be well or carelessly tended, as to food, cleanliness, shelter; let them labour moderately or immoderately. We shall find the result as to health, strength, beauty, length of life, very different indeed. So it is with mankind. These are common-place truisms, but not sufficiently thought of. Let that be my excuse for introducing them.

Those conditions and circumstances most favourable to the health, continued well-being, and complete development of any organized structure, must also be conducive to the happiness of every conscious being in all its phases or relations. The instinctive tendency of all sentient beings is to seek happiness, and avoid pain. This seems to be the first impulse to action in every grade of human nature. But the experience of all leads to the conviction that the more eagerly and ignorantly we pursue happiness in the animal, the sensual, the external, the fluctuating, the greater is our pain and disappointment. Still

"Hope springs eternal in the human breast,
Man never is, but always to be blest."

The nearest approach towards actualizing the ideal which is continually urging us, appears to be to look for the supreme good, in the sovereignty of mind, in true wisdom, the legitimate offspring of knowledge and love, in rectitude of conduct, in just selecting and rejecting. We must bring ourselves into harmony with

nature by cultivating our whole being, in obedience to the laws of constitution and relation existing in nature. "Man is more diseased than any other animal formation God hath created, merely because he has power to, and does infringe upon, the harmonious arrangements of his own nature. Man groans in bondage, because ignorance, error, and self-indulgence have filled his flesh with corruption. Disease mars his earthly life, and retards him in his future career." We suffer more from the tyranny of bad habits over ourselves, than from the tyranny of others over us. Let us conquer the first tyranny, and the second would soon follow it. Knowledge, love, justice, universal brotherhood, peace, health, and happiness might cover the earth. But how is this to be accomplished? By what clue can we extricate ourselves from the maze of error in which we are entangled? We have vitiated and blunted our simple natural instincts, and now our depraved tastes mislead us. We must appeal to our reason; we must observe, reflect, and compare; we must return to the simplicity of the shepherd in the fable, who taught the philosopher the lessons of wisdom he had learnt from nature. We must obey her teachings.

The first necessities of our animal nature are air and food. By these our existence is supported and continued. Our lungs and our stomach have a certain conformation and constitution. Air and food bear a very strict and definate relationship to that conformation and constitution. It is of great importance that air and food should be pure and congenial, of that kind and quality that bears the most harmonious relationship to the structure and constitution of our organs, because they not only affect our bodily health and strength, but also influence our feelings and propensities. The temporary derangement of the mind, when a person is under the influence of alcoholic drinks, proves that the mind is influenced by substances taken into the system.

So that all substances or phenomona, such as air, water, food, light, heat, electricity, magnetism, etc., that come in contact, or have intercourse with the organism, bear a definite relationship to its well or ill-being; to the perfect or imperfect performance of its functions; to the length of time of its duration. Some are much more congenial than others, and the degrees of this relationship, like the laws of chemical affinity and repulsion, are perhaps innumerable between the most salubrious food, and the most destructive poison.

It is with reference to these vital, organic laws, that I propose to show, from the structure of the human teeth, that this true relationship is to be found in the vegetable kingdom only; and that fruits, grain, pulse, roots, and some other vegetables, are the most natural and best food for mankind. From the nature and circumstances of the case, we are under the necessity of drawing our evidence from comparative anatomy and physiology; and if we can find an order of animals, whose alimentary organs correspond with those of man, and can ascertain the natural habits and character of that order of animals, then we have learned, so far as we can learn from comparative anatomy, the true natural dietetic character of mankind.

Those natural philosophers, called comparative anatomists, who have studied the human body altogether, and have examined the stomach and teeth in relation to diet, and have made extensive comparisons between man ond other animals, have said, that there is always a conformity between the structure of all animals and the food they should take, and that this is a circumstance most favourable to their existence. They also affirm that there is not only this agreement between the conformation of an animal and its natural food, but there is also harmony between all the parts of that structure, so that if they are shown a single fossil bone dug up from the earth, where it may have been buried for thousands of years, they can portray the entire animal, describe its food, and the circumstances most favourable to its existence. This rule is so uniform that I cannot admit any exception; some, however, claim it for man, because he has the power to seek out many inventions, some of these very good, and others very injurious. I, however, am not willing to admit that there is any exception to the general rule, that there is perfect agreement between the structure of an animal and the nature of its food.

I shall, therefore, proceed to examine the general outlines of the anatomical and physiological evidence.

The difference between a perfect set of human teeth, and those of a carnivorous animal, is great and striking. Of all the various types of animal teeth, these may be considered the two opposite extremes. I intend, therefore, principally to confine my observations to them.

In the adult human head there are thirty-two teeth, *i. e.*, sixteen in the upper, and sixteen in the lower jaw. In each row there are four incisors, or cutting teeth, in front, which shut over each other like the blades of shears. On each side of these incisors there is a cuspid, or eye-tooth, two bicuspids, or small cheek teeth; and in a perfectly normal state, these form an uninterrupted series, in close contact, and all of nearly equal length. In this particular man differs from all other animals. For even in the species nearest to man, there is a space between the front and the corner teeth.

Carnivorous animals have in each jaw six incisors, or front teeth, two cuspids, and from eight to twelve cheek teeth. In carnivorous and frugivorous animals the body of the tooth consists of dense bone, covered with a sheath of hard enamel. The cheek teeth of herbivorous animals are composed of intermixed plates of bone and enamel, arranged vertically, which is more suitable for chewing grass and herbs.

The front teeth of the human head are broad, flat, and chisel-shaped, designed to cut the food in convenient masses for the action of the cheek teeth. The front teeth of carnivorous animals are more rounded and pointed, and stand further apart, and bear no resemblance to those of man.

The cuspids, or eye-teeth, or, as some call them, the canine teeth, in the human head, are

usually of the same length as the other teeth, and stand close to them; they approach more to a point than the front teeth, and are the first step in the transition to the grinding teeth in the back part.

The cuspids, or tusks, of carnivorous animals are round and pointed, and much longer and stronger than the front teeth, and are separated by a considerable space from the other teeth. In some species they are very long, sharp-pointed, and powerful, and fitted to serve as weapons of offence and defence, and to seize, hold, and tear the prey. Some of the herbivorous animals, as the horse, the camel, and the stag, have the cuspids proportionably longer, more pointed and powerful than the corner teeth of man, and are separated from the other teeth by a large space.

Between the cuspids of carnivorous animals, and those of the human head, there is not the slightest resemblance, and yet the assumed resemblance is the principal evidence urged to prove the natural flesh-eating character of man. But this would also prove that the horse, camel, and stag, naturally require a still larger proportion of flesh-meat in their diet. According to this evidence, the camel of the desert is naturally as carnivorous as the dog.

The small and large cheek teeth of man have small blunt prominences, that fit into the corresponding hollows of the opposite row; and with broad, mashing, and grinding surfaces, with lateral or horizontal, as well as vertical motion, increase the triturating power of the teeth. The cheek teeth in the lower jaw of man meet those of the upper jaw, so as to bring the surfaces of the two together in opposition. In this respect, man resembles herbivorous and frugivorous animals. But the cheek teeth in the lower jaw of carnivorous animals, pass and shut within those of the upper jaw, so that, if we take a pair of shears, and file the two cutting edges into teeth like a saw, and then cut with them, we shall get a good idea of the appearance and operation of the cheek teeth of carnivorous animals, as, unlike the broad and blunt surface of human teeth, they rise into high and sharp points, the middle point above the others like a spear; they are fitted for tearing and piercing, but cannot admit of the grinding or lateral motion, such as man, and the frugivorous and herbivorous animals, use in mastication.

The articulation of the joints and muscles of the jaws, also, corresponds to the motions to which the teeth are fitted. This formation and action of the cheek teeth appears a most striking and conclusive distinction.

Nothing can be more true than that, so far as the teeth are concerned, comparative anatomy does not afford the slightest evidence that man is in any measure a carnivorous animal.

It is true, however, that there is a great capacity in the human organism, with the assistance of its mental faculties, for a very wide range of adaptability to different substances, conditions, and circumstances, resulting, nevertheless, in various degrees of health, strength, and longevity. There is, therefore, no reason to doubt, that physiological science is correct in the assertion, that there are the most fixed and precise constitutional laws of relation between the alimentary organs, and the particular tissues of the human body, and those substances which the Creator designed for human food; or that there are particular kinds, qualities, and conditions of food, which are best adapted to sustain the highest and best condition of human nature.

Other animals besides man may be trained to live upon substances different to what their natural instincts lead them to select. Herbivorous and frugivorous animals may be trained to feed upon flesh. Carnivorous animals among beasts and birds can be trained to a vegetable diet. But it is worthy of remark, that such a change to them produces less inconvenience, greater safety to life and health, and less injury to the constitution, as a permanent effect, than for herbivorous or frugivorous animals to be trained to live upon animal food. The keeper of a menagerie has said, that feeding monkeys on flesh renders them gross, and shortens their lives, from which practice he had therefore desisted.

Neither can we infer that man is naturally a grass-eating or herbivorous animal, for reasons drawn from comparative anatomy.

With respect to the teeth. The surfaces of the molar or cheek teeth of grass-eating animals are formed with sharp ridges for cutting. If we take half a dozen chisels, and bind them tightly together, the sharp edges will show notches between. This will nearly represent the surface of the cheek teeth of a grass-eating, or herbivorous animal. These teeth meet face to face, exactly as the side teeth of all vegetable-eating animals do. The sharp edges of the upper row falling into the notches of the lower row, cut and chop the grass or herbs—a curious chopping machine. Whereas, the cheek teeth of man, and all frugivorous animals, as I have already said, have blunt knobs on the surfaces, the upper row meeting in the hollows of the lower row, and thereby producing a crushing or pounding action, more suitable for grains, seeds, fruits, or roots, which are sufficiently cut by the front teeth, called incisors, or cutting teeth, and their action biting.

Some persons who are unwilling to relinquish their old habit of flesh-eating, or to be convinced by the evidence of comparative anatomy, say, that as the formation of man's teeth, stomach, and intestines are, in some respects, intermediate between carnivorous and grass-eating animals, he ought to live upon a mixture of the food of both. Let them show their sincerity by trying the grass-eating mixture.

Now, their inference is far from being a rational or a logical one. The most correct conclusion would have been, that his diet should be of a different kind from either, and for two most especial and triumphant reasons:

1st. The cheek teeth of man are not sharp-pointed like the teeth of a saw, and they do not pass beside each other like the blades of a pair of shears, as those of all carnivorous animals are, and do. Let us never forget that grand distinction.

2nd. The gastric juice of the carnivorous animal is different in its quality and property from that of the vegetable-eating animal, so that, putting a mixture of both kinds of food into the stomach, causes a contest there as to which shall be served first, and, whichever it is, the other is likely to come off with "short commons," thereby rendering digestion incomplete. "It (gastric juice) cannot be equally well-qualified to digest both animal and vegetable. In proportion as animal food predominates, the power of the stomach to digest vegetable food generally diminishes." The quality and property of the gastric juice become altered, and, in many persons, weakened, so that frequent or permanent indigestion ensues, for which medical men prescribe a lean mutton chop, a hard biscuit, or stale-bread, with a glass of sherry, or weak brandy and water. No fruit or vegetables. Any departure from this regimen, in some persons, is sure to be followed by a bilious attack, or diarrhœa, or something else, not more agreeable.

It is well-known to Vegetarians that most persons, who partake of a mixed diet, are obliged to be cautious in taking fruit or vegetables, because they are more liable to attacks of diseases of various kinds, than those who live upon a diet of wheat-meal, bread, fruit, potatoes, and other vegetables, diversified occasionally with rice, sago, Scotch barley, oat meal, etc.

If, to a mixed diet, be added even what is called a moderate portion of alcoholic drink, the necessity for caution as to the use of fruit and vegetables is increased.

The prevailing opinion upon this subject is, that man is an omnivorous animal. Custom is the only authority for this opinion with those who entertain it. Mankind, in all countries have been influenced by climate, circumstances, love of excitement, etc., to their different practices. They seem to have tried rather how much indulgence the human constitution is capable of sustaining without sudden destruction, than to have been guided by conscious knowledge, upon clear and well-ascertained principles, in full accordance with the constitutional laws of our nature, either as to quality, quantity, or condition of food. So that the purely natural dietetic habits of man are unknown, except as a matter of ancient history and tradition.

The animals which approach the nearest to the character of omnivorous, or feeding on a mixed diet, without preference for either animal or vegetable substances, are the dog, the bear, and opossum; yet these, when in a perfectly natural state, and when food is abundant, invariably prefer fruits, roots, grain, and other vegetable produce.

There is little resemblance between the front teeth of these animals and those of the human head, and still less between the eye-teeth, or cuspids, of man and the tusks of the hog.

The digestive organs of the hog more strongly resemble those of man; but, when these organs are taken in connection with the masticatory organs, which are the principal anatomical index of the dietetic character, and, also, in connection with the fact that, in a free state of nature, the hog prefers vegetable food, and requires no animal food, for the fullest and most perfect development and sustenance of its animal structure and physiological powers, the whole force of evidence still goes to prove that man is not naturally, in any measure, a flesh-eating animal.

In the order next below man we find several species of animals, whose teeth, and other alimentary organs, in all respects very nearly resemble those of the human body; and in the species which comes nearest to man in general organization and appearance, the alimentary organs, in almost every particular, so nearly resemble the human, that they are easily mistaken for them. The number and order of teeth in the orang-outang are the same as in man. I have seen whole jaws of their teeth, which a dentist could not have decided were not human teeth. The front teeth are precisely like those of the human head. The cuspids, or corner teeth, are generally rather longer, and more pointed, and are separated from the other teeth by small spaces, and approach more to the appearance of the cuspids of carnivorous animals than those of man do. In some other species of monkeys the cuspids are of a more carnivorous character.

The form of the stomach, the comparative length of the alimentary canal, its relative capacity, the cellular arrangement of the colon, in the orang-outang, all likewise correspond with those of the human body. As a general statement, however, the comparative length of the alimentary canal is somewhat greater in man than in the orang-outang.

In accordance with the principles of comparative anatomy, then, the alimentary organs of the orang-outang are to be regarded as the true type for comparison, to ascertain the natural dietetic character of man.

But it appears that in all that the organs of the orang differ from those of man, they have rather more of a carnivorous character. Yet it is well known that not only the orang-outang, but all the other species of monkeys, are, in a perfectly pure state of nature, when left free to choose their own nourishment, and follow their undepraved instincts, wholly frugivorous, subsisting exclusively on fruit, nuts, and other esculent farinaceous vegetables. And they never, in such a state, feed on animal food, except in circumstances in which even the cow and the sheep become carnivorous, *i. e.*, when suffering from extreme famine, and goaded on by excessive and tormenting hunger.

Now it is important to reflect that the lower animals have neither the mental nor voluntary powers to deprave their natural instincts to any considerable extent. In a state of nature, when food is abundant, there is always harmony between their organizations, their instincts, and their habits. But man's superior intellectual and voluntary powers not only increase his ability to supply his bodily wants in all the varying circumstances of seasons and conditions, but also increase his power of multiplying those wants by his artificial modes of supplying them, by complicated cookery, and by the circumstances of social and civic life.

But in thus violating the constitutional laws of

his nature, man necessarily not only depraves the natural instincts, propensities, and sensibilities of his body, and increases the force and despotism of his wants upon his intellectual and voluntary powers, but he also impairs his mental faculties, blunts his moral perceptions, deteriorates his whole nature, and that of his race, and tends to the destruction of body and mind.

Nothing is more erroneous than the claims that are set up for the dietetic aberrations of man on the score of his reason. That cannot nullify any physiological or other natural law; and unless exercised in subordination to the physical and moral laws, would only be a superior ability to make himself miserable, because his animal nature appeals to his intellectual and voluntary faculties to assist in procuring present enjoyment.

Having concluded my observations on the teeth, I may just glance at some other parts of structure in which mankind differs from carnivorous animals, and resembles the herbivora.

The salivary glands of herbivorous animals are comparatively larger than those of carnivorous animals. Herbivorous animals have a much longer alimentary canal. The calibre or diameter of the whole alimentary canal is relatively much greater in man than in carnivorous animals, and, moreover, the numerous folds or wrinkles in the mucous membrane very considerably increase its length of surface. In the carnivora the colon is never cellulated, but always cylindrical, and comparatively much smaller. The stomach of the carnivora is simple, and not fitted to retain the food for a long time. The herbivorous animals and man have a stomach which is manifestly formed to retain the food for a considerable time. The herbivora and man have an immense number of perspiratory glands and pores in the skin, by which the superfluous heat escapes: perspiration in the carnivora being principally given off by the tongue, the surface of which is different from that of the herbivora and man. There is also another circumstance that is worthy of consideration. I have observed before that there is always harmony between the structure of an animal and its habits. There is a habit in relation to carnivorous animals that is not generally noticed, but is worthy of notice. You all know that dogs and cats, and all other carnivorous animals, *lap* up the water with their tongue. You never saw an herbivorous animal do this, they *suck* or drink it up as man does. This is a habit resulting from structure or natural instinct, and is a proof to the many others that man is naturally a frugivorous animal.

I think it is, therefore, certain that the whole evidence of comparative anatomy, when correctly estimated, goes to prove that man is naturally a frugivorous animal. The names of many men eminent in science, as anatomists and physiologists, naturalists and physicians, both foreign and English, might be brought to confirm this opinion. The mighty minds, who scrutinize the forms and properties, and laws of things, and move the intellectual and moral universe, are not sustained and excited by flesh and wine. The grandest performance of Sir Isaac Newton was made whilst his body was nourished only by bread and water. Howard, Swedenborg, Wesley, Shillitoe, and a long list of abstainers might be added.

"The human system may be considered a piece of mechanism, capable of yielding a variable amount of available force, that may be economized in proportion as intelligence is employed in its management. It is, therefore, not unreasonable to conclude that the two conditions of the quality of the aliment, and the expense of vitality by which its use is attained, are most important matters in relation to human welfare."

All proper alimentary substances are the natural and appropriate stimuli of the stomach and nerves of organic life. All stimulation, whether by proper or improper means, causes some exhaustion to the vital powers of the tissues on which it acts. The immediate feeling of strength produced by stimulants is no proof, either that the stimulating substance is nourishing or salutary, nor even that it is not baneful. Yet how many are deceived by the temporary sensation thus produced! Strength apparently imparted by undue stimulation, induces premature and permanent weakness. It is, therefore, one of the most important laws of the animal economy, that that aliment which is most perfectly assimilated and incorporated by the vital functions, with the least expense of vital power, is best adapted to the wants of the system, and most conducive to health and long life.

These, then, are truths which defy all controversy—truths established in the constitutional nature of things, and confirmed by human experience—that flesh-meat is not necessary to nourish and sustain the human body in the healthiest and best manner, when proper vegetable food can be obtained; that it is much more stimulating to the system, in proportion to the nourishment which it actually affords, than a pure and proper vegetable diet; that it renders the general action of the system more rapid and intense, accelerates all the vital functions, increases the expenditure of the vital properties of the tissues and functional powers of the organs, and more rapidly wears out the vital constitution of the body; and it is almost equally certain that it renders all the vital processes of assimilation and nutrition less complete and perfect. Under a correct vegetable diet and regimen, there is no organ of the body, or faculty of the mind, which does not receive an increase of normal sensibility, or of that power which is thought to be imparted to it by the nervous system.

Every taste that is truly exquisite is afforded by the vegetable kingdom. In our own climate, with the assistance of known science and art, an immense variety and profusion of fruit and grain, may be brought to great perfection. Providence is very bountiful to us, and if all cannot partake of these bounties, the hindrances are artificial, the obstructions are man-made, and may be removed by improved social arrangements, upon the foundation of justice to each other.

Various motives lead to the giving up of animal substances as human food. Some persons have been influenced by considerations of health, agility, and strength; others by economy; some have adopted a vegetable diet for intellectual benefit; and many have been induced primarily, and previous to any knowledge or experience on the subject, on the ground of humanity alone, from an aversion to cruelty, and the destruction of life, and a feeling of benevolence, and kindness to the susceptibilities of the animal world.

John Oswald, John Nicholson, Sir Richard Phillips, three writers on the subject, many years ago renounced the use of flesh early in life, from the recoil and horror experienced in their feelings at the sight of a slaughter-house. Many others have obeyed a similar impulse. Without reasoning or experience, or doubt of results, they commenced abstinence on the moral or religious ground alone, and they lived to write, and plead in favour of it, not only on that ground, but on account of the physiological, intellectual, and moral benefits of it. And how could it be otherwise? Truth is always consistent with itself in all respects. We have already seen that the organization of man is strictly adapted to a Vegetarian diet. In harmony therewith, there is no reason to doubt that his primitive unsophisticated instincts would all point to the fruit trees as pleasant to the sight and smell, and good for food. At peace with the whole animated creation, the very thoughts of killing or of cruelty could find no place in him.

It was, probably, famine that first urged man to depart from the pure instincts of his nature, and to deprive an animal of life to support his own. This act and its results within him would make him more selfish and ferocious. The animal nature would reign, and force and violence be its ministers. Can, then, a practice be conformable to reason and truth which stifles the best feelings of the human heart? Can the persons who are employed to commit these acts, by and for others, fail of being degraded and blunted by such an occupation; and can we be free of the responsibility of causing that degradation?

Man cannot become aware of the nobility, beauty, height, and capacity of his existence while an erroneous diet influences his stomach, his nerves, and his brain, and pervades his body, his feelings, and his thoughts. As there are intellectual facts, and mental being, into which the inebriate can never enter, and delights which he can never enjoy, so there are moral facts and moral being, which can never be revealed, and degrees of moral happiness that cannot be enjoyed, till all the laws of harmonious relationship are fully obeyed.

The truly reflective mind, sincerely aspiring to know, and to exemplify in his own being, whatsoever is true and good, will always be actuated by the highest and purest motives. He will seek to know himself, his entire nature and capabilities. He will seek to cultivate every phase of his being, physical, intellectual, moral, social, spiritual. He will seek to exemplify in the atmosphere of love, light, and truth, whatsoever his wondrous faculties were designed to become, and to illustrate. He hath greater latent power than he hath ever imagined. He will believe that Infinite Wisdom has not made a blunder, and that the organization and constitution contain the indication and the germ of what the being was designed to become and to fulfil. He will believe that God never sows dead seed. The seed he sows he intends to germinate, to grow, to produce fruit. If it remain inert, it is because our indolence, our ignorance, our selfishness, our self-wilfulness, our want of faith, interpose the obstructions. Truth is as ready to be unfolded as ever. Like the sun, it shines on the moon, or man, with unchanging fidelity, but we let sensual obtuseness, like the earth, pass between and eclipse its rays. The true man will endeavour to remove every obstruction, that all the benign influences of truth may grow and fructify within him. We may then enjoy life's greatest blessings — a healthy body, a sound understanding, a benevolent heart, and a truth-loving and truth-seeking spirit, ever progressive in all good. (Applause.)

The Chairman observed that all would, he was sure, be much obliged to Mr. Palmer for his lecture, delivered originally on a recent occasion before a large audience in Birmingham. For his own part he had had much pleasure in listening to it. One thought arising in the minds of persons after hearing the treatment of the Vegetarian question was, "Is it sinful to eat meat?" Everybody, almost, ate meat, and they did this without any thought upon the matter; it could not, therefore, be considered as a moral offence or sin, though he regarded it as a mistaken practice, and thought a little inquiry upon the subject would lead people to give it up for a better and happier one. Another common thought was that Vegetarians starved and mortified themselves; this, however, was just as false as anything could be. The great majority of Vegetarians were meat-eaters to begin with, and this was a strong argument in favour of Vegetarianism, since these people had to resist prevailing customs, and the opposition of their friends, and the influence of home, for women were usually very wrong on this system, as they were on the temperance question. They were very conservative, and clung to the wisdom of old customs, and this was very important in relation to their duties as mothers and nurses; but once convince them that Vegetarianism is safe, right, and true, and they would become as good Vegetarians as any others. People had thus great objections and opposition to beat down in carrying out their practice, and they would not, certainly, continue the struggle if they were not convinced that it was a better, wiser, and happier system of living than the other. He did not, therefore, think that there was any moral offence in living in the ordinary dietetic practices of the world, but thought it much better and happier to live in the other way; for though the Creator permitted man to live in violation of his laws, in

various ways, this was obviously less happy than living as he had intended his creatures to live. Mr. PALMER had stated that the camel, horse, stag, and some other animals, had the cuspid, or "canine tooth," more developed than man, and that if this proved anything, of course it went to show that these animals were more flesh-eating than man, whilst every one knew that these animals never eat flesh at all. When he heard people insisting on the "canine tooth" proving that man was intended to eat flesh, he always felt inclined to ask, "*Why they did not eat meat with it?*" for the fact was, they always pushed the meat past it, and ate it with the cheek-teeth, or grinders. These teeth, again, were considered by some to be like some other parts of animals, that were called *rudimentary*, and were not needed by man to answer the purpose they served in carnivorous animals—that of seizing and tearing their food. Mr. PALMER had spoken of the stimulation of flesh-meat, and this circumstance led people to suppose they got something different to what they could have from vegetable substances. This stimulation, however, was not strength, it was, in some degree, like taking a glass of brandy; it produced a febrile excitement, like putting the spur to the horse, which merely brought out the latent principle which was there before; the stimulation of flesh-meat only quickened the circulation, and caused men to live faster; but this fast living was a disadvantage, and children fed on the mixed-diet system looked older sooner than those living in the Vegetarian practice. If they did not entirely escape such diseases as small-pox and measles, these had quite a different hold upon them to what they had in flesh-eating families, and gave little or no concern. Mr. SIMPSON then referred to the want of information on these subjects amongst all classes, and he thus feared that some might not have been so much interested in the lecture, as of a highly intellectual character, as might otherwise have been the case. He wished there were greater facilities for reading, and acquiring a taste for reading, and if any present knew of any libraries in Accrington where books on the subject of diet could be placed, and be well read, he hoped they would let him know, and he would take care the books were supplied. Working men often deceived themselves, and supposed they were meat-eaters, and could not do without it, when in fact they only partook of it occasionally, and usually on the Sunday, the day they did not work, going through their ordinary labour almost without using it at all. He commended the subject to all, as one of importance, and assured them that the opinion of all the greatest naturalists—such as LINNÆUS, CUVIER, MONBODDO—was, that man was naturally a fruit-eating, grain-eating, and vegetable-eating animal, whatever he might have become by acquired habit. Man might live in other ways than what were natural, just as the sheep had been taught to live on mutton and to refuse grass. They saw people taught to smoke and chew tobacco, to take snuff, to chew opium, and even to eat arsenic (as they did in some districts of Austria); but all these were unnatural and artificial habits, and the stomach rebelled against them until it became trained to their use. The Vegetarian system, on the contrary, was natural, and harmonized with man's nature; it was appointed, at first, when all things were pronounced to be "very good," and science—GOD'S spoken voice in creation—as well as experience, proved that it was still the happiest and best. (Applause.)

Several objections and inquiries were then submitted by one or other of the audience, in relation to the gastric fluid, animals preying on other animals, what is to be done with the animals? etc., and these being replied to by the Chairman and the Lecturer, the audience separated at about ten o'clock.

LOCAL OPERATIONS AND INTELLIGENCE.

VEGETARIAN SOCIETY.

New List of Members.—During the progress of the New List of Members of the Society, now in the printer's hands, opportunity is still afforded for correcting and supplying some of the addresses which may have been omitted to be forwarded. With the issue of the List, it is to be hoped that exertions will be made to supply every information necessary to secure the correction of any errors or omissions at present without the control of the compilers.

W. G.—Prize Essays.—Information respecting the prize essays will shortly be given. One will be on the subject of the domestic application of our system, and another on the more general interests of the movement. These two subjects are put forward as suggestions adopted at the Conference of the Annual Meeting; but it is probable that another prize will be offered by a gentleman, for the assemblage of the most practical objections to the Vegetarian system, considering, from the fewness of the arguments to be adduced in this direction, there will be considerable advantage in having them presented for consideration. The Glasgow Association, also, we are told, is likely to offer a prize for an essay on some particular subject shortly to be fixed upon.

JOHN ANDREW, JUN., *Secretary.*

ACCRINGTON.

Vegetarian Lecture.—We have resumed our public teaching in this locality, by the delivery of an interesting lecture on the *The Teeth of Man as demonstrating that the Vegetarian Practice of Diet is in strict accordance with Nature*, by MR. J. G. PALMER, of Birmingham, on Monday Evening, September 10th, at Accrington, and on the following evening the lecture was repeated in the New Jerusalem School Room, Oswaldtwistle, JAMES SIMPSON, Esq., the President of the Association, presiding on both occasions. W. S.

BARNSLEY.

Vegetarian Lecture.—A lecture on the *Teeth*

of Man, illustrated by diagrams of the human and canine teeth, was delivered in the Mechanics' Hall, on Thursday Evening, Sep., 6th, by J. G. PALMER, Esq. of Birmingham. MR. J. ANDREW JUN., of Leeds, the Secretary of the Vegetarian Society, presided, and introduced the lecturer in an appropriate address. We anticipate much useful inquiry as the result of the lecture.

E. M.

BIRMINGHAM.

Vegetarian Soirée.—We are anticipating some public effort in relation to a Soirée on a large scale very shortly, but our arrangements are not sufficiently matured to enable us to give further particulars at present. J. G. P.

Vegetarian Lecture.—On Tuesday evening, September 4th, Mr. W. G. WARD of Handsworth, President of the Birmingham Vegetarian Association, delivered a lecture in the Temperance Hall, Ann Street, Birmingham, being the last of a series of lectures in connection with the Association. The subject of the lecture was *The Vegetarian Larder and Cookery*, and was ably treated under the following heads. 1st. A survey of the vegetable products of the world. 2nd. Our natural Vegetarian resources. 3rd. Cookery of various dishes. Under this last division the lecturer gave a quotation from a French writer, who says, that he who invents a new dish is greater than he who discovered a star, as we have enough of stars but can never have too many dishes. The peroration was eloquent indeed, and elicited the applause and admiration of all present. This concluded our course of six lectures, which we think have produced good effects in many quarters, in a quiet way, as we every now and then hear of one or two individuals practising Vegetarianism. We hope after the Soirée in the Town Hall, which is proposed to take place about the first week in November, to get out a new programme of Lectures for the winter months, so as to keep the Vegetarian question before the minds of the people, that truth and simplicity may be helped and advanced so as to meet and expose the errors of the false customs of society. C. R. K.

COLCHESTER.

Influence.—I cannot report any new adherents to our ranks this month, but frequently hear of persons trying our practice and of others who now eat but little meat, who before the operations of our Society looked upon their daily allowance of flesh-meat as almost indispensable, but now regard it as a secondary consideration. A person came into my shop this afternoon, and told me that he had four children who had not tasted intoxicating drink. I informed him that I had not only four children who had not tasted intoxicating drink, but who had never tasted flesh-meat, also, and two others who had forgotten the taste of it altogether, and the elder one coming in at the time, evidently proved to his satisfaction the sufficiency of the vegetable kingdom to supply all our food. J. B.

CRAWSHAWBOOTH.

Annual Meeting and Entertainment.—Our operations have been continued; we have held one meeting of a conversational character, on the 27th of July, when an address was given by Mr. JOHN CHALK, on *The Duties of Vegetarians.* Our Annual Meeting was held on the 4th of August, on which occasion, the committee decided upon fixing an entertainment on a limited scale, intending it principally for their friends, and accordingly about fifty persons sat down to an abundant Vegetarian provision, at four o'clock. The repast being over, the officers for the following year were elected, and Mr. J. CHALK being re-elected President of the Association, took the chair for the evening. The report was then read, and the meeting addressed by nearly all the male members present, all of them testifying to the superior benefits they derived from the adoption of a Vegetarian diet. The proceedings, which gave great satisfaction, were kept up till about ten o'clock. We regret that we have not been able to furnish a more detailed account of the meeting. W. H.

DUNFERMLINE.

Operations.—We have little to record in the way of public efforts in this district, but have continued to circulate tracts, *Messengers*, and Cookery books, apparently to little purpose, though one day the fruit may appear and show that these have not been useless. J. D.

EDINBURGH.

Monthly Meetings.—We have had two meetings since our last report in the *Messenger*. The first on July 11th, when ROBERT SHIELS, Esq., presided, for discussion and conversation, at which about fifteen persons were present. The other was held on Wednesday evening, Aug. 8th, at Buchanan's Temperance Hotel, Mr. SHIELS again presiding, when, probably owing to the very unfavourable weather, there were only ten persons present. Mr. J. C. GATES read the introduction to the *Vegetarian Cookery*, which, as presenting a comprehensive digest of the arguments of our system, afforded a subject for conversation during the evening.

Distribution of Tracts.—We have distributed about 250 tracts, and lend copies of *Fruits and Farinacea* to those seeking information, and some are experimenting in our practice of diet, one at least having made the declaration required by the Society.

Public Operations.—Since the above communication, we are hopeful of having a meeting or lecture in Queen Street Hall, from the President of the Society, similar to what served to draw attention to the Vegetarian question last year.

J. R.

GLASGOW.

Monthly Meetings.—We continue our monthly meetings, and are still circulating a considerable quantity of Vegetarian literature. A meeting was held on the 7th of August, on which occasion Mr. CUNLIFFE's excellent lecture on *Vegetarianism in relation to the Pleasures of Life*, as reported in the *Messenger*, was read to the meeting by Mr. JAMES HENDERSON, with comments, and formed the subject of discussion for the evening. At the close of the proceedings, Mr. HOLDING, by request of the meeting,

gave an interesting account of the late Vegetarian Conference and Meeting in Manchester, and three new members were enrolled. It is intended to discuss the pamphlet recently issued in Manchester, under the title of *The Vegetarian Humbug*, by a Beef Eater, at our next monthly meeting.

Annual Meeting of the Association.—We are looki ng forward to the Annual Meeting of ou Association, which is now fixed for October 4th, when we hope to celebrate the occasion with a Vegetarian Banquet, the arrangements for which will exceed those of our previous festivals. There is a growing interest in our views, and our faith in the progress of Vegetarianism continues unabated. J. S.

HULL.

Vegetarian Lecture.—On Wednesday evening Sep. 5th, a most interesting lecture on the *Teeth of Man*, was delivered in the Odd Fellows' Hall, Lowgate, by J. G. PALMER, Esq., of Birmingham, illustrated by diagrams of the human and canine teeth. The body of the hall was filled. Mr. WARD, of London, occupied the chair, and in a few brief remarks introduced the lecturer. After the lecture, an opportunity was given for any question to be put to the lecturer on the subject. Several individuals, among whom were two or three professional dentists, took part in a discussion which followed, and were replied to in a calm and friendly spirit. The lecture was listened to with much attention, and a vote of thanks was unanimously accorded to Mr. PALMER at the close of the proceedings.

Diseased Cattle.—A homœopathic chemist, who is also a veterinary surgeon, has given up eating meat, along with the whole of his family, through seeing the diseased animals prepared for market. T. D. H.

LEEDS.

Vegetarian Lectures.—Mr. J. G. PALMER, of Birmingham, delivered his excellent lecture on the *Teeth of Man, as demonstrating that the Vegetarian Practice of Diet is in strict accordance with Nature*, at Woodhouse, and also in Call Lane Chapel, Leeds. The attendance at the latter place was very good, considering the fine weather and the circumstance of two other meetings of an attractive nature being held the same evening. Mr. J. ANDREW, Jun., of Leeds, presided on both occasions, conversation and discussion being allowed at the close of the lectures, and a very favourable impression was produced. J. A. J.

LONDON.

Vegetarian Discussion.—A discussion on Vegetarianism was held at the Young Men's Christian Association, Aldersgate Street, on the 10th of July. The subject attracted considerable interest. Those who have examined the subject had an opportunity of giving a reason for their faith; and those who had not examined it, expressed various doubts and many prejudices. Health ought to be an object with the young, and we shall be glad to find that custom and fashion are more often questioned, and science appealed to, in reference to what we eat and drink. F. T.

Contemplated Operations.—No public meeting has been held in London lately, but we are intending to hold one ere long. We are also preparing to offer lectures to Literary Institutions, as we did last year.

Dissemination of Information.—The *Vegetarian Messenger* is being somewhat largely distributed here, and brief reports of the recent Public Meeting, on the occasion of the Annual Meeting of the Society in Manchester, have been secured in the *Daily News, Patriot, Daily Telegraph*, and *Empire* newspapers, which will doubtless extend the knowledge of our movements in new quarters. G. D.

MANCHESTER.

Public Lecture.—For the first time since the proceedings of the Annual Meeting, we have had a meeting of our Vegetarian friends, on the occasion of having a lecture on the teeth and physiological structure of man. The lecture was delivered in the School Room of Christ Church, Hulme, by Mr. PALMER, of Birmingham, Treasurer to the Society, and was well attended, Mr. Alderman HARVEY, of Salford, in the chair. J. S. J.

METHVEN.

Vegetarian Meeting.—Our operations since our last have been restricted to the distribution of tracts, and the holding of a meeting, at which an address on our principles was given to a small audience. We also lend the *Messenger* to those seeking information respecting Vegetarianism. There appears to be, in this northern clime, an absolute ingrained antipathy to man's normal food. A few, however, are beginning to inquire. G. B. W.

NEWCASTLE.

Personal Influence.—The subject of Vegetarian diet is nearly every day discussed with me by various parties I meet with at eating-houses, which I am now compelled to frequent. My Vegetarian dinner is a standing joke among the eaters of beef-steaks and mutton-chops, though they generally approve of my plan.

Public Meeting.—We are looking forward to a meeting here, which will no doubt open the eyes as well as the ears of many who now think the wisdom is all on their side. At the close of this month, or early in next (most probably the latter time) we expect to have the President of the Society here, to hold a meeting such as we have long hoped for. J. M.

SALFORD.

Lecture on the Teeth of Man.—Mr. PALMER kindly favoured us by repeating his lecture on the *Teeth of Man*, at the School Room, King Street, Salford, to a small audience, Mr. HARVEY presiding. We are happy to have "broken ground," once again, in old quarters, and hope that more peaceful results will follow, than those usually associated with this term. S. J.

BANQUET OF THE GLASGOW VEGETARIAN ASSOCIATION.

The third Annual Festival of the Glasgow Vegetarian Association was held on the 4th of October, in the Merchants' Hall, the occasion being celebrated by a Vegetarian Banquet on an extended scale, tables being placed along the whole Hall so as to afford accommodation to about 340 guests. The company assembled was most respectable, and numbered representatives of every influential class of the social community. The provision of the tables comprised savoury pies, mushroom pies, savoury fritters, savoury sandwiches, moulded rice, semolina, tous-les-mois, cheesecakes, fresh and preserved fruits, tea, and the minor articles of the tea-table; these being tastefully arranged, and the tables decorated with bouquets of flowers and evergreens. During the Banquet an excellent band performed various popular airs, and at the conclusion the company joined in singing two verses from Goldsmith's *Hermit*. James Simpson, Esq., of Foxhill Bank, Lancashire, President of the Association, occupied the chair, and on the platform, amongst others, were Mr. Parker Pillsbury, of America; Mr. Palmer, Mr. Shiels, of Edinburgh; Mr. J. G. Crawford, Mr. Holding, Mr. Russell, Mr. Menzies, Mr. Couper, Mr. Burns, and Mr. John Smith; Mrs. Simpson, Mrs. Couper, and Mrs. Smith; whilst, in the body of the Hall we noticed, John Ronald, Esq., Robert Wylie, Esq., Andrew Paton, Esq., W. Boyd, Esq., Rev. Henry Crosskey, Mrs. Crosskey, Mrs. S. Brown, Miss Schwabe, Mrs. Fergus Ferguson, Mrs. Lang, Mrs. Alexander Hutcheson, J. L. Lang, Esq., J. Jackson, Esq., Lachlan Mackay, Esq., Mrs. Mackay, R. Kaye, Esq., Dr. Buchanan, Mrs. Buchanan, T. French, Esq., Mrs. Torrens, Mrs. Sharp, Mrs. Barclay, Neil Mc Neil, Esq., President of the Abstainer's Union, Mr. R. Davidson, Miss Davidson, Mr. J. Mitchell, Superintendent of the Temperance Mission, Mr. Mc Kinnell, of the Athenæum, Mrs. Mc Kinnell, Mr. A. Glendinning, Port-Glasgow; Mr. M. Templeton, Beith; Messrs. Caldwell, Andrew, and Motherwell, of Paisley, etc., etc.

At a little before eight o'clock,

The Chairman rose and addressed the meeting at considerable length. He commenced by guarding the strangers present from supposing that an entertainment like that which had been served up was the most that could be provided on the Vegetarian system of diet. It was a very small instance of the provision of Vegetarians, and amongst several obvious reasons, one was, that in Glasgow there were, as yet, few Vegetarian cooks. It was in the provision of the social circle they could best judge of the Vegetarian system of diet. It was not in "cabbage," Vegetarians rejoiced even so much as the meat-eaters; but it was in the roots, fruits, grain, and other products of the earth, which formed the bases of numerous dishes, and when combined with milk, butter, and eggs, (which most Vegetarians partook of, at least in a transition period of their practice), embraced the whole range of soups, principal dishes, vegetables, farinaceous dishes, and an abundance of fruit, so as to afford every enjoyment in partaking of these, and abundantly to satisfy even the most scrupulous on the question of diet. The objects of the Vegetarian movement were those of benevolence—the aim of its adherents was to do good in the world. Eight years had elapsed since the Vegetarian Society was first organized, of which the Glasgow Association was a branch, and during that time they had taken every occasion to promulgate their principles in lectures, meetings, and entertainments of the present description. Their simple bond of union was, abstinence from the flesh of animals as food, and combining to promulgate the advantages of subsisting on fruits, roots, grain, and other products of the vegetable kingdom, instead. Their advocacy had hitherto been "without money and without price" to the public, as all good things should be; but though, when entertainments similar to that had had to be addressed to the reasoning and reflective, and they had been compelled to seek anything in return, they had generally proceeded upon the uncommercial calculation of expending £100 to receive £50 in return, they did certainly find, in the increasing demands of their movement, that they were now open to bequests from the benevolent, similar to that recently left to the Society by the late excellent Mr. Wilson of Bradford, as well as to the benevolence of others approving of their principles, even though not fully adopting them, of which there were numerous instances. The practice and motives of Vegetarians had, however, been much misunderstood by some. He made special reference to a leading article which had recently appeared in the *Daily News*. The Vegetarians were certainly very good people, in some respects, in the estimation of the writer of that article;—zealous people for sanitary reform—downright teetotallers—great peace men—but, here and there, he fell into misconceptions concerning them, as being very intolerant towards other individuals in connection with their practice of eating the flesh of animals as food, obviously mistaking what was said of the system, and applying it to individuals, a blunder which he considered to be quite inexcusable. It was affirmed of Vegetarians that they went "too far;" but the same had been at first said respecting all other movements. The railway system was denounced as a mad project to begin with, and all civilizing institutions were received in like manner. Nay, in remote times, the reception of the truths of Christianism was a notable instance of this; and, if persecu-

tion awaited the promulgation of truth in ages gone by, and ridicule beset them now, they would not take exception to people, or turn from their mission for that. The peace party considered they went "too far"; and he admitted that Vegetarians did go further than them, for they held the brief, not merely for the defence of mankind in the abolition of war, but for the putting down of cruelty and evil, as far as possible, in all suffering creation, and believed with the poet that the sword was never forged for the purposes of war till after man had first become accustomed to prey upon the flesh of animals. The temperance party considered they went "too far," but the same had been said by the moderation party when the total abstinence movement was first started. However, to their brethren of the temperance world, he admitted that they must, also, at first, seem somewhat presumptuous. They said their system included that of temperance. They could prove that there was a physical and chemical seesaw kept up between the consumption of flesh and alcoholic beverages, and many instances could be produced in which parties, who had never intended to become teetotallers, but had taken up the practice of Vegetarianism, became established teetotallers. Again, it could be shown, on the other hand, that Vegetarians who, from social influences or experiment, persisted in using alcohol, were driven back upon a craving for flesh. The great difference of the two systems was, that while teetotalism merely removed the alcoholic drink, Vegetarianism, at the same time, removed the appetite for it. (Hear, hear.) This was an important fact to be known, and, as it was admitted that teetotalism, in certain cases, could hardly hold her own, he commended these considerations to the attention of those most interested in them. To both these classes of philanthropists, with whom Vegetarians laboured heartily, they said, "Come up hither, and see what more can be done to make the world happier, by having less slaughter and bloodshed, fewer things repugnant to refinement, life more in harmony with high principles, and good things easier to everybody." Mr. SIMPSON then proceeded to notice the sources whence Vegetarians drew authority for their convictions. Vegetarians regarded man as a physical, intellectual, moral, and spiritual being, and their belief was that no system of happiness could be carried out on earth unless the great attributes of man were made to harmonize together. He referred to history, from which it was learned that man first lived on "the herb bearing seed, and the fruit-tree yielding fruit," proving that the system advocated by Vegetarians was not a new one, but that they were merely advocating a return to the oldest system of all, and the very system to which the prophecy in relation to a future period referred, when "nothing shall hurt or destroy." Two-thirds to three-fourths of the people of the earth lived on the products of the vegetable kingdom, and only a section ate the flesh of animals. The greatest nations of ancient times —the Greeks, Romans, and Persians,—and almost all the ancients—subsisted on the products of the vegetable kingdom, and if we looked to the periods of their fall only, we should find them identified with the consumption of the flesh of animals as food, and the shameful luxuries which disgraced the latter period of their histories. The men of greatest strength—those who could lift the heaviest weights and those who possessed the most beautiful forms—were found, now, as in times past, to subsist on vegetable products. He referred in this to the porters of the east, the Greek boatmen, and others. Coming down to modern times, and viewing both sides of the question, there were hundreds besides those connected with the Vegetarian Association, he might say thousands, who declared that to live on the fruits of the earth was a more natural, better, and happier system than the other. But what was to be said of the consumption of flesh as a matter of history? It was said by some that since the fall, man had received permission to eat the flesh of animals. Vegetarians would not dispute that, but they considered the appointment of man's food was higher than the permission to deviate from it. However, when people went to Scripture, they should mind what part of it they took for exemplars, lest by the ground they took they should find themselves ranked among the supporters of slavery, capital punishments, the putting away of wives, and other practices existing in the inferior state of the Jews, and contrary to the spirit of Christianity—such as the exacting of an eye for an eye, and a tooth for a tooth. It was better and safer to adhere to the principles of Scripture, as it was obvious many things were permitted, which, as the Saviour said in relation to the putting away of wives, was, "for the hardness of the heart, and was not so in the beginning;" any more than was the practice, he might add, of consuming flesh. He therefore thought that the eating of animals, if regarded as a matter of permission, did not necessarily involve the reconstitution of man's nature after the flood, there being no reason to suppose the Creator needed to re-form his "noblest work." Human nature was one, and, in popular language, "the voice of nature was the voice of GOD," and he doubted not, that accepting the teaching of human nature, and the facts of science, "the hand-maid of religion"—the voice of the Deity in creation—there was abundant evidence to show that the appointed and primitive food of man was still the most natural and best for every want. Studying man as a physical being, with instincts like other animals, we became aware that his senses of sight and touch showed him no relation between himself and animals as food, nor was there anything but what was repulsive in flesh, and the processes required to prepare it for the table. The tiger, however, manifested an unequivocal relation to his food when he beheld it, in the dilated eye, tremulous pleasure, and gush of saliva. There was, however, certainly a corresponding relation between man and the fruits of the earth, which were in all respects delightful to him. If objected that man's senses of taste and smell identified the flesh of animals with the "good cheer" of the table, he had simply to reply that

the senses of taste and smell were depraved by acquired habit, and that abstinence from flesh for a time, and the experience of those who had never partaken of it, proved that both the taste and the smell were repugnant to the natural instincts of man. The history of the South Sea missionaries presented an ample proof of this disgust for flesh, after ten years' subsistence on fruits instead. The taste for flesh-meat was thus, he contended, an acquired taste, such as that which man, "in his many inventions," formed for alcoholic beverages, smoking, stuffing the nose with tobacco dust, chewing tobacco, eating opium, and even arsenic, as practised in a certain part of Austria. Man as an intelligent being arrived at the same conclusions, attained by the study of his animal instincts. The teeth, and natural structure of man otherwise, approximated him to the frugivorous and granivorous animals; and from his porous skin, and the lateral motion of the jaw, it became evident to the unprejudiced inquirer, not reasoning from prevailing custom, but taking nature as a standard, that LINNÆUS, CUVIER, and the other great naturalists, were right in declaring the natural food of man to be "fruits, roots, grain, and the succulent parts of vegetables," whatever else he might come to eat "by acquired habit." As to the objection that the cheek or canine tooth of man was an evidence of the Creator's intention that man should eat flesh, he feared, if so, it only proved man's great disobedience, since man forgot that he never used that tooth to eat flesh with at all, but invariably passed the flesh to the molar teeth. The objection went too far, for, if the eye-tooth indicated flesh-eating, the horse, camel, reindeer, and monkey tribes (the last being the closest of all animals to man), were just as much, or more, flesh-eating than he, though obviously graminivorous or frugivorous in their habits. Chemistry was an aid to the study of this question, and from it they learned the composition of food, and were able to study the requirements of the body, four to six parts of heat-producing elements being required to one part forming flesh in the body, mineral salts being also required. All these elements, however, were most abundant in the vegetable kingdom. It was not philosophical to buy butcher's meat at seven-pence the pound, and pay that price for one-fifth or one-sixth the amount of bone, and at the same rate for 63 4-10ths lbs. of water, only getting 36 6-10ths of solid matter out of the 100 lbs. of flesh, whilst oatmeal had only 9 lbs. water out of the 100 lbs. of meal, and all the rest was available matter. Mr. SIMPSON then referred to the composition of rice, barley, wheat-meal, peas, beans, lentils, etc., and showed that whilst flesh contained 21 5-10ths per cent. of blood-forming principle, some of these contained respectively 7, 9, and 11 per cent. more of this principle; 47, 53, 62, and even 67 per cent. more animal-heat principle; and four to five times the amount of ashes or salts, to turn the food into blood. All nature was cheap and direct in her economy, and to suppose that flesh-eating was natural to man, was to develope a glaring anomaly; for it would cost £13 1s. 7d. to form 100 lbs. of blood from butcher's meat, whilst the very same amount could be produced from peas for £4 6s. 2½d. This was taking the flesh at 7d., and the peas at 3d.; and, besides this difference as to forming blood, whilst the flesh had only the 14 3-10ths per cent. of heat-forming principle, the peas afforded 57 5-10ths per cent. It was objected that the nutriment of flesh was different to that of vegetable products. On the contrary, all nutriment originated in the *protein* compounds of vegetables, was vegetable in its origin, so that the effect of eating an animal was merely to get in a round-about way, and with the chances of disease, what could be had simply and directly from the bosom of nature. The amount of diseased flesh sold was immense. They had heard of Sharp's Alley, London, where the licensed "horse slaughterer to her Majesty" plied his business next door to the largest sausage manufacturer to be found, and were, DICKENS said, brothers, or brothers-in-law. (Laughter.) They had, perhaps, read of a certain *soup* and *beef a-la-mode* house in London, which was said to expend enormous sums per week in diseased flesh—of the sensation produced recently in Liverpool, on finding the carcass of a donkey on a sausage-maker's stall. (Laughter.) And perhaps it was easy, in Glasgow even, to raise more than the salaries of an increased number of inspectors from the fines inflicted for exposing diseased flesh for sale. (Hear, hear.) But man was a moral being, and examining the flesh-eating system in this connection, it became certain that it was nothing less than repulsive to him. Amongst the proofs of this, it might be seen that the animal slaughtered and eaten could not be traced from its peaceful condition in the field, through the cruelties of railway transit, the brutal beatings and miseries of the market, thence through the processes of the slaughter-house, with its pools of smoking blood and many revolting acts, and, lastly, from the butcher's stall and the kitchen, to the table, without benevolence being pained and offended in the recollection that a sentient being, highly organized like the human frame, should thus have been submitted to cruelty and a violent death, and that before us lies the part of its body selected for food, whilst all nature teems with her bounteous stores, ever to be received, not merely without compunction, but with gratitude and pleasure. (Applause.) The deeds of the slaughter-house were our own deeds done by proxy. What was natural was made agreeable, and this offence to man's moral nature was, to all who reflected on the question, a proof that nature was here violated in her laws. If this were not so, there would not be that pain and perturbation consequent upon the chance view of the acts of the slaughter-house. The painful recollection of the slaughtering processes accidentally witnessed, thus remained for hours; but no such impression was produced by the operation of the reapers, or the collection of the fruits of the earth. It was thus that they contended that "the flesh of animals cannot be best adapted to our constitution, if to obtain it a single feeling is violated, kindness hindered in

its propagation, suffering to any creature wilfully inflicted, or a law of nature broken; otherwise nature would contradict herself, and men would doubt the existence of Supreme Benevolence." It was thus they advocated their dietetic reform as a return to the original, natural, and best food of man; and as long as the body was the temple of the spirit, and the manifestations of mind were modified by the medium through which they were exercised, it was of great importance that it should be carefully considered and practically adopted. The system was essential to enable man to live in harmony with himself and with nature around him, and in the facilities it offered for securing the realization of high principles of conduct, would be one of the greatest helps to the civilization and progress of the world. (Prolonged applause.)

After an interval of instrumental and vocal music, the President, after apologising for the absence of Mr. Noble, introduced Mr. Parker Pillsbury, of America, a distinguished advocate of the Anti-slavery cause.

Mr. Parker Pillsbury said he felt some little embarrassment in taking part in the proceedings, as he could not boast of being an adherent of the Vegetarian system, or of being practically connected with the Association whose festival they had met to celebrate. Yet such were his convictions in relation to the subject, that he almost felt it would become him to put off his shoes from his feet, since he apprehended that the ground upon which he stood was somewhat holy, viewed in relation to the principles which had been presented so eloquently and appropriately in the remarks of the Chairman. He regretted he had to make the confession that he was not practically one with them on this question; and yet, perhaps, his testimony might be of some weight, when he stated that he had been accustomed to look at it, not only by itself, but as part of a grand system of doctrines or principles, which, together, composed the system in which they were to find their happiness both here and hereafter. There was advantage in thus looking at a great question, as one of a system of questions moving harmoniously, like the planets in the solar system, or like all the great component parts of which the universe was composed. It seemed to him there was no need of argument to prove the sufficiency of the Vegetarian practice as a dietetic system for the sustenance of man. He remembered when the monument erected on Bunker Hill was consecrated, that one of the great men present was called upon for an oration, but declined the honour, urging that the monument itself, in all its beautiful symmetry and proportion — 230 feet in height, and composed of the most solid granite—was the oration of the occasion. So, it seemed to him, the banquet which had been so luxuriously and so tastefully spread before them was itself the grand argument in support of the doctrines they had heard so forcibly advocated. If any were disposed to inquire with great solicitude, "What shall we eat and what shall we drink?" he fancied they must have mistaken the age, or the planet into which they had wandered, and did not belong to it. And in this high latitude to see such profusion, convinced him that in America, and especially in that part of it where he had his home, they had no argument whatever for the flesh-eating system, and could not need any addition to God's bounty, in the shape of animal food, for he would be indeed a glutton who could not satisfy himself with the luxurious fruits with which nature had covered the whole surface of the country in that latitude. The Vegetarian question seemed to him most important, as part of a great system of inquiries, and it was only in relation to this aspect that he would speak of it on that occasion. He would not for one moment stand before them as its advocate, because he would then feel that his first business would be with himself, and then, having got right, to beckon them to come and occupy the same position. It was some fifteen years since he began to look at nature; before that time he did not know there was any nature; he had attended religious and political gatherings, and had gone to school a little, but no one had ever taught him that there was instruction to be had from nature. He was about twenty-five before he found out he had a mother in nature, and that she was a stranger to him and he to her, and between them had made sad work of it. However, he began to inquire, and influences of a purer and higher order, and which he doubted not came from on high, began to operate upon his soul. About this time the temperance cause began, and then followed the anti-slavery cause, and next the cause of peace, and then the cause of woman in her condition, and then the cause of physiology and Vegetarian reform. All these together made up his present system of ethics, and although not perfect in any of them, he had studied them all sufficiently to know, and be persuaded in his own mind, that the happiness and well-being of the human race, both for the present and the future, was included in a right appreciation of these doctrines. It was because he had looked at them in their relations with each other, that he was willing to give his experience and observation upon the particular branch of reform to which their attention was now directed. He was glad the Chairman had directed attention to the fact that man had a physical, intellectual, and moral nature. He loved that beautiful passage of Scripture which spoke of the body as the temple of the Holy Ghost; and to look upon man as the image of God. They were accustomed to associate with God all that was beautiful as well as all that was pure; to associate with him all that was spiritual, ethereal, divine,—and the body and the spirit together must make up the idea and conception of God himself; and man, viewed as God's own image and likeness, was a beautiful daguerreotype of the divine in flesh, like the light striking the image of the "human face divine" upon the mirror or upon the plate. It was in this way that they got their best and purest and highest conceptions of the nature of God, and their perception of the purity of God would be in proportion to the purity of their

own character. A sacred trust committed to their charge was to train these bodies and cultivate these spirits, so that they should be more like the great Creator and Preserver of them; and the diet, whether for body or spirit, that was designed for them, they should use, and no other. They knew the effect of scenes of blood upon their own natures, and it was often remarked that if they had to butcher the animals they ate, very few animals would be eaten. In going back and questioning nature upon this subject he preferred to go clean back and ask the child, for older persons—old soldiers in the battle of life, maimed, bruised, and battered—were not in a condition to decide upon such a subject. But go back, and ask the little child as it lies in its mother's arms, or goes out into the fields to admire the birds, lambs, and flowers; and let the child be itself, and it was as innocent as the lambs around it, it was in nature's eyes one of nature's lambs. Let each of them become acquainted and form attachments, as they must, the child would make a pet of the lamb, and the lamb make a pet of the child; for the feeling was reciprocal, and the testimony thus presented unmistakeable. What mother would be willing to take her child thus far and no further? No mother would wish her child to be so far transformed that he could look calmly and serenely on, and see the putting to death, the gashing and mangling of the animal it had fondled, to be at last brought upon the table as part of the food of the child. He thought there was no mother who would not almost as soon have the child the victim as the lamb, for the child was much wronged when its nature was thus transformed—for it was not until we had hardened the child, and, so to speak, betrayed its nature, that it could look on such scenes—and they would almost as soon their little son was dead as that he should grow up the butcher of animals. He loved to go back, and thus question nature in her sympathies, before example and other influences had spoiled that testimony, and then he got it simple and pure. Nothing could be so pure, as an article of diet, as the vegetation with which nature had clothed the earth; for animals must be more or less diseased before they were considered fit for food. He believed that physicians always preferred that the flesh-meat given to the convalescent should be from wild animals, brought in fresh from their natural condition, because it was well known to scientific men, that what was called "fattening" animals was merely piling upon their bones disease and death. If they ate only the flesh of wild animals this might be less injurious; but sure he was that a true and pure nature would reject even this; that they must learn to eat flesh before they could relish it as food. The Scripture objection to which reference had been made was, he thought, much misapprehended. What did Scripture teach? Why, that the death of animals was in consequence of sin: that while man was pure, and his nature uncorrupt, there was no death among animals. After man disobeyed, for the hardness of his heart, plurality of wives, divorce, and other departures from nature were permitted, and along with these the practice of flesh-eating seemed to have come in. But man, before the fall (he was speaking now on the supposition that the Scripture objection was true), did not prey upon the flesh of animals, and this must be regarded as one of the consequences of the fall. The argument with which they were sometimes met, that animals prey upon one another, and that death was thus constantly going on, seemed to him an admission of weakness and imperfection, rather than anything else. That unthinking animals did this was a reason why thinking and reasoning man should not; and yet they were told that because tigers eat deer, and foxes eat hares, that man must be a combination of the tiger and the fox, and eat both. (Laughter and applause.) Now it seemed to him that man, with a superabundance of "angel's food," so to speak, had no need to partake of the food of four-footed beasts, and that the presumptive evidence would be on the other side. This came to him as one of nature's teachings, and he confessed he was not much acquainted with books upon the subject, or the arguments of men; but, looking at the relations of man, he saw that just in proportion as he attained to spiritual culture and purity, he sought to be unlike the beasts of the field; and that just in proportion as he did not eat of the same food, while a better was before him, just in that degree would he progress towards that higher degree of purity and perfection. Mr. PILLSBURY then reverted to various phases of flesh-eating; to the cannibal who ate his fellow man; to the Indian who ate the flesh of beasts and fishes, but without fattening them, to the inhabitants of civilized lands, who fattened animals before eating them, remarking that the more fattening secured, the more the animal was prized, and the higher price it fetched, and that in this way scrofula and kine-pox were brought upon the poor animal; and to the French king, who kept the flesh of the animals to be used for food until putrefaction had so far advanced, that the cooks had to go about their work with their faces muffled in cloths dipped in vinegar, to preserve themselves from its pestilential odour; and contended that, as extremes meet, this last practice required to be carried but one stage further—that the king should kill his cooks and then eat them—to make the circle complete. (Great laughter.) These might seem absurd conclusions, but they had not been taken up without close inquiry and questioning of nature, and though he was not in a position to carry out his convictions on this question, he was quite convinced of their truth. He knew, from his own experience, that there was no necessity for any man to resort to a flesh diet; and if they looked down deep into their own nature, they would find that it was more the appetite than any real want in their system that induced the use of flesh as food. He had lived and laboured too at the hardest labours in the open fields of the United States, with the mercury at 90 and 97 in the shade, and he knew, from very careful experiment, that the diet best suited to such a climate, and upon which the most labour could be done with the

least wear and tear of the system, was a cool Vegetarian diet, with no butcher's flesh or anything that was cousin-german to it. The same thing held good in relation to cold climates, and he was assured by an engineer employing a number of Swiss labourers in making roads amongst the Alps, that no better labourers could be found, and that they subsisted entirely upon dry bread alone (some of which he had seen), as hard as the back of tortoises. And having this additional testimony from the facts of experience, added to the voice of nature, he thought it ought to be satisfactory. He was told that numbers of people in Scotland, and the hardest working people, lived almost entirely upon a vegetable diet, and he could believe it, because, as he had travelled about in England, he found the best workers were Scotch. Dr. JOHNSON might sneer at them for eating the food of horses, but he thought if they all ate the food of horses they would be in less danger of eating the flesh of horses. (Laughter.) It appeared that, whether they examined the experience of men or the teachings of nature, they must come to the same result. There was another light in which the question might be examined—the effect of the diet upon sedentary men. Why was it that there was so much gout and apoplexy among that class—that most important class of the community? He had seen many of this class, both in this country and in his own, strong minds in both men and women, who lived on a Vegetarian diet alone; and, what was most beautiful and interesting to him, he never saw any of them who had to walk upon two crutches, or wear any laced stockings to keep their systems together. He could assure them that the more they looked into the question the more they would be convinced that a cool vegetable diet, above all other people, was the one for the sedentary. No one worked harder, mentally, than JUSTINIAN, who drank only water, and his food vegetables of the simplest kind; and though he performed more mental labour than any man of his time, and, perhaps, more than any since his time—(hear, hear)—he only required four hours' sleep, and, undoubtedly, slept more in that four hours than many persons do who think they sleep twice that number. And so in other instances. They were told of the old philosophers who died as martyrs, that such was the simplicity of their diet and their lives, that, when compelled to take poison, this would not destroy them, and he sometimes thought that when men lived again close to nature, that nothing of this kind would hurt them. There was the "pestilence that walketh in darkness, and the destruction that wasteth at noon-day," and vaccination was then a system of benefit to mankind, but only a choice of two evils after all. It was only taking disease from an animal to keep a worse disease out, and the very fact that disease brought from an animal, and introduced into our systems, reproduced disease, was a sufficient argument why we should not eat such animals. Whether they looked at the little child and his little lamb, and saw the one mourning the death of the other, or at the feeding of the body on Vegetarian diet, and thus keeping it free from disease; or its effect in making the strong man stronger, and the sedentary man more healthy; in whatever way the question was looked at, the conclusion must be the same, that there was not one sound and unanswerable argument in favour of preying upon the bodies of animals for food. It was sometimes urged in favour of flesh-eating, that by partaking of flesh as food, animal life was rendered necessary, and thus a large amount of happiness produced. This might be so, for it was true now as in the time of the old English poet, that "the lamb, doomed to die, licked the hand just raised to shed its blood." He thought, however, that all would admit that human happiness was of more importance than animal happiness—that one happy man or woman was of more value than two happy lambs or sheep. It was wisely said, "Ye are of more value than many sparrows." How much useful grain was required to produce 100 lbs. of flesh meat! He could tell them that when they had transformed grain into the body of an animal for food, to the weight of 100 lbs., they had used as much in feeding the animal as would feed ten times the number of men and women, and had starved and prevented human life to that extent, merely to give life for a brief period to a few sheep, and cattle, and then ended their joys by the butcher, themselves becoming their tomb, their sepulchre. (Laughter and applause.) If happiness be a design of GOD (and he believed it was the design of GOD in creating the universe—happiness to himself and all who were capable of happiness)—what a mistake man had made. The land that now sustains these animals, would feed many men and women, and surely they were of more value than many oxen; therefore, to waste these bounties of nature upon these animals, when it cost so much and produced so little, was an entire perversion of the argument that it promoted happiness. He thought the existence of Vegetarians —160 lbs. of Vegetarianism upon the body of a man, forty-five years of age, was a strong argument in favour of the system, and especially if he were a hard-working man. In relation to the question, "What shall we eat?" he asked, What they were? Had they nothing to do but to eat? He thought the banquet that had been provided on the occasion was, from its very luxuriousness, the Jewish dispensation of Vegetarianism, and had to be spiritualized still more; though, whilst people were fearing that the system would bring starvation, it was well to demonstrate its resources and variety: that it was possible to live, and live luxuriously, without the use of flesh-meat at all. His idea of Vegetarianism was, that among its higher and more important considerations was its tendency to simplify the wants of the physical part of man's nature, that the mental and moral might receive more attentive consideration. After alluding to the discomfort produced in many families by the cooking of flesh-meat, Mr. PILLSBURY stated that he always felt pleasure in giving his testimony upon any question of human progress; and this question of dietetic reform he regarded as lying very near to the foundation of

human happiness, for it was impossible to build up healthy, hearty human souls in impure bodies. Before the Spirit of God could fully carry out his work in man, these bodies must be so nourished and cherished that the divine beauty and perfection would again shine forth in them. The very circumstance of inquiring after each other's health so constantly when they met was a striking evidence that there was something wrong. What right, he asked, had we to be such a hospital of sickly men and women? We ought to be in such a condition that our very image and countenance should be an index to this question, and when man lived true to nature there would be no need for such questions. What beauty there was in the flower; but he contended that "the human face divine," and the human frame, rivalled all other beauties, and not until this beauty was restored would the work of redemption be done; and in bringing about that restoration, no question surely could be so vital as, Upon what shall the body be fed and nourished? and in attention to that he had no doubt the image of God would be restored in the true man, and that this would be the beginning of the restoration of the divine image in that which lies within. (Loud applause.)

Mr. Palmer, of Edinburgh, in proposing a vote of thanks to the speakers, said it was now twelve months since he had the happiness of hearing Mr. Simpson advocate this system in Edinburgh, on which occasion the arguments advanced convinced him of its truth, and of the errors of his own system of diet. Mr. Simpson was followed by a stout, hearty Englishman, who wrought at a most laborious employment, and whose appearance and speech together deepened the impression already produced, and decided him (Mr. P.) to adopt the practice himself. On informing his wife of his intention, she assured him it would never do. However, he made the attempt. The first day he ate only bread and potatoes; the next day he went to market and bought a good supply of vegetables. But after procuring the *Penny Vegetarian Cookery* he found there were other things that could be used besides vegetables, and he thus obtained an abundant variety, sufficient to satisfy every palate. He was conversing with the keeper of a prison lately, who assured him that the prisoners under confinement in the metropolitan prison had only 1¼ ounce of flesh-meat per day, and this from the shin-bones of animals, and yet were well and happy, and left the prison much improved in health and appearance. Mr. Palmer then enumerated the articles comprised in his dietary, which he estimated would, with the various ways in which they could be prepared, afford a different dinner every day for ten years. He was often joked and laughed at on account of his diet, but, if ever a man had occasion to speak well of Vegetarianism, he was the man; for before adopting this practice, he was suffering almost constantly from affections of the stomach; now he hardly knew in what part of his body his stomach lay. He was not able to walk much formerly, but now he could walk long distances; his memory, too, was growing fresher, though he had grey hairs upon him, and he could recall what he had learned at school with the greatest facility, though it had long been forgotten. Formerly, he was perhaps never a month without going to the apothecary's, but since he had been a Vegetarian he had never taken as much medicine as would lie on his little finger nail, and if any persons enjoyed life as much as he did, they would bless God every day of their lives. They had formed a Vegetarian Association in Edinburgh, and though they were not numerous, they were very zealous, and perhaps in 1856 they might send word to their Glasgow friends that they were about to give a banquet there, as well as they. Temperance was good, total abstinence better, but Vegetarianism was best of all the three. Vegetarianism, he thought, included the Maine Law, for, if a man did not want to drink, they might have as many public-houses as they liked, they would do no harm. (Applause.)

Mr. Menzies then seconded the vote of thanks to the Chairman and Mr. Pillsbury, in which, on the suggestion of the Chairman, the ladies who provided the banquet were included, and the proceedings terminated by the singing of some appropriate verses adapted to the National Anthem.

LOCAL OPERATIONS AND INTELLIGENCE.

VEGETARIAN SOCIETY.

Prize Essays.—J. H. and W. B. The announcement of the subject of the Prize Essays is again deferred, till the subject of the one in connection with the Glasgow Association can be announced with the other two.

J. Andrew, Jun., *Secretary.*

BIRMINGHAM.

Vegetarian Festival.—We have only to report that our Festival is to be given in the spacious Town Hall, on Friday, the 9th of November, when we expect a large gathering of the friends of reform in diet. Mr. Simpson, the excellent President of the Society, will occupy the chair, and Mr. J. G. Palmer, Mr. W. G. Ward, and other well-known Vegetarians, will take part in the proceedings. We hope to do credit to our profession, and to show the people of Birmingham that we do not lack either energy or good taste, by preparing them a rational feast, not from the slaughter-house or the poultry-yard, but from the garden and the field.

C. R. K.

COLCHESTER.

Operations.—We have recently distributed a number of copies of the *Messenger* to persons likely to be benefited by the reading of the report of the Banquet in Manchester, and have lent other Vegetarian publications to those seeking information as to our principles. We know eleven persons making trial of the practice, and

doubtless others, unknown to us, are carrying out similar experiments. J. B.

CRAWSHAWBOOTH.

Vegetarian Association Meetings.—Since my last, two conversational meetings have been held here. The first of these was held on Monday, September 17th, when the question discussed was—*Can the requisite amount of heat be derived from a vegetable diet?* At the other meeting, held Monday, October 8th, the following question was treated: *If flesh be injurious, would* GOD *have enjoined its use in the Mosaic economy, and have sanctioned its use by feeding the multitude upon fishes?* The discussion of the above subjects was of an interesting character, and satisfactory replies to them were given by the members present.

Public Meetings.—We are making arrangements for holding Public Meetings during the coming winter, and expect to commence with a large meeting at Rawtenstall, early in November, and trust these public gatherings will result in an accession to our numbers. W. H.

DUNFERMLINE.

Vegetarian Lecture.—The first lecture on Vegetarianism ever given here was delivered by JAMES SIMPSON, Esq., President of the Vegetarian Society, in the Independent Chapel, on Wednesday, October 17th, to a highly respectable audience, numbering about 250. Mr. J. DAVIE, Local Secretary of the Society, presided. At the close of the lecture a vote of thanks to Mr. SIMPSON was proposed by the Rev. DAVID RUSSELL, and seconded by PETER TAYLOR, Esq., also, a vote of thanks to the deacons for the use of the chapel, moved by Mr. GEORGE CLARK, and seconded by Mr. SIMPSON, this being followed by the thanks of the meeting to the Chairman, on the motion of Mr. SMITH, of Glasgow. A very useful impression has been produced, and inquiries for additional information have been made. Vegetarian tracts, and copies of the *Messenger* and *Penny Vegetarian Cookery*, have been given away since the meeting. J. D.

EDINBURGH.

Vegetarian Lecture.—On Wednesday evening, October 10th, a lecture on *The Natural and Best Food of Man* was delivered in the Queen Street Hall, by JAMES SIMPSON, Esq., President of the Vegetarian Society, and, also, President of the Edinburgh Vegetarian Association. ARTHUR TREVELYAN, Esq., of Tyneholme, occupied the chair. The lecture was listened to with the greatest attention, by a numerous and intelligent audience, who expressed their approval of the principles advocated, by frequent applause. Mr. SIMPSON was followed by J. E. NELSON, Esq, of Manchester, who directed attention to the advantages resulting from the adoption of Vegetarian habits of diet, and cited instances of adherence to the practice amongst celebrated men, both ancient and modern. Mr. SHIELS, and Mr. PALMER, of Edinburgh, gave their practical testimony in favour of the system advocated, from which they had derived essential benefit, and the proceedings terminated with votes of thanks to the Chairman, Mr. SIMPSON, and Mr. NELSON. J. H.

GLASGOW.

Vegetarian Association Festival.—The third Annual Festival of our Association was held in the Merchant's Hall, on Thursday evening, October 4th, when an abundant provision of articles of Vegetarian diet, together with tea and coffee, etc., was provided. About 340 guests assembled on the occasion, and were gratified by the beautiful appearance of the hall, as well as the repast supplied to them, this being accompanied by the performance of excellent music, and followed by excellent addresses from Mr. SIMPSON, the President of the Association, Mr. PARKER PILLSBURY, of America, and Mr. PALMER, of Edinburgh, which were listened to with great interest; but, as we hope to secure a good report of the proceedings in the *Messenger*, we need not enter into further details here. J. S.

NEWCASTLE.

Public Meeting.—On Friday, the 12th of October, we had a visit from the President of the Society, and Mr. J. E. NELSON, of Manchester, who addressed a large meeting in the Lecture Room, Nelson street, Mr. J. MAWSON presiding. The meeting commenced at eight o'clock, and did not close till near half-past eleven, a large part of the audience remaining till that late hour, and thus evidencing their interest in the subject. Mr. T. P. BARKAS, in proposing a vote of thanks to the speakers, offered some criticisms on the speeches of Mr. SIMPSON and Mr. NELSON, which were briefly but forcibly replied to by Mr. G. LUCAS, of Gateshead, Mr. SIMPSON, and Mr. H. RIDLEY. J. M.

PAISLEY.

Vegetarian Lecture.—A lecture on the principles and practice of the Vegetarian system of diet was delivered in the Exchange Rooms, on Tuesday, October 2nd, by JAMES SIMPSON, Esq., President of the Vegetarian Society. The large hall was densely filled by an intelligent and attentive audience, principally composed of working men, but including representatives of all classes of society, and graced by a sprinkling of ladies. Mr. J. COUPER, Vice President of the Glasgow Vegetarian Association, occupied the chair, and introduced the lecturer to the meeting amidst general applause. The lecturer presented the leading facts and arguments of the Vegetarian system, as drawn from history, comparative anatomy, physiology, chemistry, the special senses, moral feelings, and experience, in a clear and eloquent style, and was frequently applauded in the course of his address. On the motion of Mr. MALCOLM, Temperance Missionary, a vote of thanks was unanimously accorded to Mr. SIMPSON for his instructive lecture; and, after a few concluding remarks from the Chairman, the meeting separated. J. S.

BIRMINGHAM VEGETARIAN ASSOCIATION BANQUET.

On Friday, November 9th, the Vegetarian Association, in Birmingham, gave a Vegetarian Banquet on the most extended scale hitherto witnessed, whether as regards the completeness of the arrangements, the "bill of fare," or the number of the guests, in the Town Hall, Birmingham. In describing the character of the entertainment, and the decorations of the Hall, we cannot do better than avail ourselves of the remarks of a contemporary* who speaks as follows: "Those who understand little or nothing of Vegetarian doctrines or dishes, and who are, without reasonable motive, prejudiced against its principles, should have been present in the Town Hall last evening, at the festival of the Association, when more than five hundred ladies and gentlemen sat down to a banquet unsurpassed in the annals of Vegetarian history. A most pleasing spectacle presented itself upon entering the Hall. The tables, artistically arranged, and profusely decorated with artificial flowers and choice evergreens, were laden with every conceivable dish suited to the taste and palate of the most fastidious epicure. All appeared to enjoy themselves thoroughly, and if any did not do so, the fault lay with themselves. The bill of fare was well drawn up. Of savoury things there were many; omelets of the most varied description, fritters innumerable, soups, sauces, and farinæ, tarts and pies, coffee, and an ample dessert, which would have done honour to the civic banquets of the metropolis. Nor did the company look any the worse for their Vegetarian life: health and heartiness were pictured in every face. Some three hundred spectators, the majority of whom were ladies, graced the side and great galleries, the orchestra being appropriated to the band and the gentlemen announced to address the meeting. The banquet having been partaken of, the company rose to join in singing, not the 'Roast Beef of Old England,' but a couplet commencing with the touching words,

> 'No flocks that range the valley free,
> To slaughter we condemn;
> Taught by the Power that pities us,
> We learn to pity them,'

and aided by Harvey and Synyer's quadrille band, who throughout the evening acquitted themselves well, these words were rendered very effectively. The Chairman, James Simpson, Esq., then toasted 'the Queen,' in bumpers of iced water, but this did not render its reception any the less enthusiastic. Shortly after seven o'clock, the formal proceedings of the evening commenced. Amongst those supporting the Chairman were—the Rev. W. Metcalfe, of Philadelphia; the Rev. Professor Broadley, LL.D., of London; the Rev. Joseph Wood, the Rev. W. Paton, Mr. Alderman Harvey, of Salford; W. G. Ward, Esq.; Dr. Laurie, of Dunstable; J. G. Palmer, Esq., J. E. Nelson, Esq., Manchester; Joseph Hall, Esq., Mr. J. Wyth, of Warrington; Mr. Joseph Bormond, of Halifax: Mr. J. J. Bates, Handsworth; Mr. A. Willington, Mr. J. Funbridge, Mr. A. Morgan, Mr. W. Morgan, Mr. J. A. Langford, Mr. S. Timmins, Mr. J. S. Wright, Mr. W. Whitehouse, Mr. M. Murphy, Mr. Walter, Mr. Willis, Mr. Edridge, and many others." Besides the guests above enumerated were Vegetarians of the locality, and others from a distance, whose names we regret we are unable to give. Mrs. Simpson, of Foxhill Bank, Lancashire, Mrs. Rostron, Mrs. Holcroft, Mrs. Foxcroft, of Manchester, and Mrs. John Smith, of Glasgow, formed a Committee of General Management in charge of the provisions of the entertainment, and in co-operation with the gentlemen taking the responsibility of the Festival, Mr. R. C. King being chief steward.

At about a quarter past seven, thanks having been sung by the choir and company, the addresses on the Vegetarian system, announced for the occasion, were commenced by the President, who, on rising, was received with applause.

Mr. Simpson said he begged heartily to congratulate those present on their meeting together on that occasion, and would address himself, in the remarks he was about to offer, to the inquiries of those who wished to know what Vegetarianism was, though these inquiries would be far more completely met by reading such works as Smith's *Fruits and Farinacea, the Proper Food of Man*, than by any brief and general remarks such as the question to be presented to their attention might receive that evening. His first duty was, however, to apologize for the absence of several gentlemen announced to take part in the proceedings of the evening. Mr. Noble, of Boston, had been prevented being present; also the Rev. W. Forster, of London. Mr. Brotherton, M.P. for Salford, who had also been invited, was unable to attend; and, at the last moment, he had received intelligence that Mr. Beck, of Grantham, was unavoidably detained by business engagements. He could not allude to the entertainment that had been set before them, without expressing the opinion that it had suffered a slight depreciation in public estimation from the very cheapness with which it

* *The Birmingham Journal, November 10th.*

had been presented to the public. They liked, however, to make good things as cheap to the world as possible, rather than expensive, and he was glad that they met in such large arrangements with a very small figure attached to them. In relation to some peculiar difficulties in the entertainment that had been presented, he would remark, that the people of Birmingham had built a grand hall, but intended for music rather than objects associated with cookery, and thus it did not afford a range of kitchens. Another difficulty was, that they had to bring their cooks 120 to 150 miles to prepare the entertainment of that evening. They were indebted to ladies in Birmingham for assistance in taking charge of the tables; but in this way, they were still further indebted to the charity of ladies who lived as far distant as Glasgow and Manchester, for ministering to the supervision, so as to secure the completeness and beauty of the entertainment. If they appeared uncommercial in their speculation, in spending £100 to receive the £50 in return, he could only set this down to the credit of the charity and benevolence of their system; but if any should be troubled at receiving more than an equivalent for his money on that occasion, he could relieve his conscience by a bequest of money to the Society, either at present, or in his will, like the excellent Mr. WILSON, of Bradford, had done, some time ago. In Great Britain, for the last eight years, there had been what was called the Vegetarian Society. There were also Associations in a number of places, and they had one of these in Birmingham, in connection with which the entertainment had been given. In the Vegetarian Society were great varieties as to the character of the occupation of its members, some carrying out the most laborious duties, some merely following the more leisurely pursuits; these being all banded together by the simple negative principle of abstinence from the flesh of animals, and the positive principle of co-operation in making known to the world the advantages of this, and subsistence upon fruits, grains, and the succulent parts of vegetables. The members of this Society were of various conditions in society, and of various ages, and he might remark that four of the persons on the platform presented a total of life amounting to 263 years, and of 178 years of Vegetarian experience. (Applause.) The fact was, when persons had tried this system for from forty to fifty years, as some upon the platform had done, they had proof, in the limited number of Vegetarians before them, that it was quite possible to subsist in health and activity without the use of flesh as food. A natural inquiry, however, was, what can be the reason for adopting a practice of diet like this? He begged to say, that they came before the public with a desire to increase the happiness of society. They left the world in freedom, and cast no reproach at any class of persons, but merely invited attention to prevailing dietetic practices, and asked the world whether it could not live in a little less bloodshed and slaughter, and whether this would not be more in agreement with morals and refinement? They called attention to their system as a natural and wise one, and so many reasons could be advanced in its support, that he could only glance at a few of these during his brief address. He contended that this system was essential to the complete development of the physical, moral, and intellectual nature of man, looking at him in this threefold capacity. Man's physical nature was in harmony with this system; it also accorded admirably with the perceptions of intellect, and the moral feelings of man—he felt it to be at one with him at every step, whilst in every step they were shocked by the meat-eating system. They had to go back to the earliest history of mankind for the origin of their system, and found it associated with man as he came forth from the hands of the Creator, in the appointment of the "herb bearing seed and the fruit tree yielding fruit," as his food; and the history of the world, since, had demonstrated the completeness of the system, the great majority of its inhabitants having ever lived in this way, as regarded the main features of their diet. He admitted, that since the fall of man, and the destruction of the world, as the world commonly understood this fact, a different state of things had come in, and that many practices were permitted, widely different from the normal and happiest condition in which we could live, such as were exemplified in the history of the Jews, resulting in the exaction of "an eye for an eye, and a tooth for a tooth;" but the Saviour had explained that these instances of departure from high principle were permitted "for the hardness of men's hearts," and were "not so in the beginning." Vegetarians, he would repeat, reproached no man for eating flesh-meat, but merely asked him to inquire, and see whether a system that was proved in the teachings of history and of science, was not still the most natural, and thus the best. They ought to examine nature, and be guided by her facts, and not be ruled by popular custom. It was singular enough to find, that if people professed to examine the dietetic question, they usually sought to establish themselves in their own particular practice of diet as the best. The dietetic customs of the world were, however, so varied that no rule could be deduced from them, since they saw that man ate nearly everything, from the elephant to the ant; but they must examine nature herself, if they would discover the natural and best food of man. In referring to nature, he did not speak of man in the savage state, but would say with POPE,

"Nor think in nature's ways they blindly trod,
The state of nature was the reign of GOD."

The proof of organization, and the laws of nature upon this matter, was most interesting in every individual, because man had got animal instincts which pointed out the most natural food for him, in a similar way to that in which the lower animals were directed to their appropriate food. The sense of sight did not indicate that the animal grazing in the field was intended as food for man. It must be admitted that the senses in man were often beclouded, if not perverted, by established practice. The animal in the railway truck or cattle-market, as graphically described

by DICKENS, in his *Cattle Road to Ruin*, and *Heart of Mid-London*, presented nothing in its appearance to indicate that it was intended for our food, and the man who visited the slaughter-house, and saw the skull of the patient ox beaten in, and the knife plunged into its vitals, came away with his sense of sight disgusted and pained, and his appetite for flesh-meat, if he ever had this at all, weakened or destroyed. There was nothing beautiful in the sight of joints of meat on the butcher's stall, or in the processes to which these were subjected in the kitchen, to prepare them for the table. The tiger, however, had no sort of conflict between his natural desires for his food and the means used to obtain it; on the contrary, he felt a delightful tremor, and a gush of saliva accompanying the sight of his prey and his efforts to secure it, showing that all was in agreement with his constitution and instincts. If we ever experienced this gush of saliva, it was in beholding beautiful fruit, and all knew how much more difficult it was to teach morality in relation to the fruits of the orchard than the contents of the butcher's stall. The slaughter of animals was repugnant to our nature, and we could not think of the dying calf, put to death, as DICKENS had said, with a cruelty worthy of the Grand Inquisitor, without being pained, and asking if such things were necessary; or of the sobbing of the dying lamb, which, as the butcher remarked, continues as long as life remains. Again, if the senses of taste and smell were examined, they saw it was found to be a mistake to suppose that the taste or odour of cooked flesh was agreeable to man in a normal condition. They had acquired habits and artificial tastes in this respect, just as many persons had in relation to snuffing, smoking, and chewing tobacco, or, as was the case in some parts of Austria, for eating arsenic, and even for giving this to cattle. He contended that man might come to loathe the flesh of animals as food after several years' abstinence from it, and the experience of those who had made the trial often proved this to be the case, and that it became nothing less than disgusting. A familiar and striking instance of this kind was afforded by the experience of a number of missionaries in the South Seas, who lived for ten years on fruits and vegetable products, and in abstinence from flesh. At the end of that time they roasted an ox, and "What," said one of them, "was our astonishment to find we could not bear either the taste or smell of it." And one poor missionary's wife actually burst into tears, to think she had become so barbarous as to lose her relish for roast beef! (Laughter and applause.) Physiology was supposed to oppose their system, and many writers on this subject had followed each other in erroneous conclusions and teaching, like a flock of sheep, who all imitated their leader in taking a leap over some particular obstruction in their way, purely imaginary though it might be. In this he referred to the popular conception of the structure of the teeth being supposed to indicate that man was intended to eat flesh. If this were so, the world was strangely disobedient in this particular; for, instead of eating meat with the canine, or "eye tooth," as it was called, they put the meat past it, and ate it with the molars, just as they did other food. Besides this, other animals had got this tooth more prominent than man, as the horse, reindeer, camel, and especially the monkey tribes, and ought, therefore, to be more flesh-eating than he, though we knew they lived upon fruits, grain, and other vegetable products, and never consumed the flesh of animals in a natural condition. This could, however, be produced by training and acquired habit, for BUFFON mentioned the case of a sheep that had been taught to eat mutton until it actually refused grass. The objection to Vegetarianism drawn from the canine tooth, was to him an instance of reasoning from prevailing custom, rather than taking nature as a standard. He wished that minor physiologists had been content to follow such men as LINNÆUS, CUVIER, RAY, DAUBENTON, and others, down to Professor OWEN, the greatest authority on odontography of modern times, who all agreed in stating that fruits, grain, and the succulent parts of vegetables are the natural food of man, whatever he might come to eat by acquired habit. Looking at man as an intellectual being, we had to consider what were the principles that should be found in his food, and recent researches of chemists had shown that three great principles were needed, one to form the blood of the body, another to produce the warmth of the body, and ashes or mineral salts to assist in turning the food into blood; and it was also proved that more of each of these principles could be obtained from vegetable products than from the flesh of animals. LIEBIG had stated that for a man carrying out much physical exertion the best proportion of these principles was four of that which made warmth, to one of that which made blood; and it was found that the vegetable kingdom was richer in both these essentials than the flesh of animals; for 100 lbs. of flesh-meat contained only 36 6-10ths of solid matter, and the remaining 63 4-10ths were simply water. But if we bought peas-meal, or barley-meal, we should get 85½ lbs. out of the 100 lbs. solid matter, and if we took that excellent article of food, oat-meal (which he regretted was not better appreciated in that part of the country), it contained 91 lbs. out of the 100 lbs. solid matter, and only 9 lbs. water. (Applause.) Why, then, did people go to flesh-meat at all, if the vegetable kingdom was so much richer in these great essentials of food? People said they went to flesh-meat because the nutriment they got was superior to what they could get from the vegetable kingdom—that there was more nutriment in it. He would meet this popular feeling as a friend of his met a similar argument from a medical man, who was recommending flesh-meat to him as essential to the maintenance of his health, because it contained more nitrogen than vegetable food. "Well then," asked his friend, "does beef and mutton contain the due proportion of nitrogenous matter?" "Certainly it does," was the reply. Then retorted his friend, "Will you have the kindness to tell me where the sheep

and oxen get this nitrogen from, for they are vegetable feeders." "I did not think of that, before," said the doctor (laughter and applause); and so he (Mr. SIMPSON) had no doubt that the world, who fancied that flesh contained more nutriment than vegetable substances, had never thought before where the animal obtained that nutriment from. The theories and analyses of LIEBIG pointed out these facts, and demonstrated that vegetable products were richer in salts, much richer in that which made warmth in the body, and that they contained as much as 7, 9, and 11 per cent. more blood principle, in peas, beans, and lentils, than butcher's meat, and 36 per cent. more of that which made the heat of the body. Then they were told by people that flesh-meat contained a peculiar kind of nutriment. He begged again to reply, on the authority of LIEBIG, that all nutriment whatever was derived from the vegetable kingdom, originating in *protein* compounds, and when these were transmitted through the body of an animal we did not get anything peculiar, but merely ate the vegetable principles that had served for the nutrition of that animal. Why not, then, as common sense would suggest, go direct to the vegetable kingdom? Especially when they considered the important fact that economy taught upon this question, in relation to the greater number of persons that could be supported on a given plot of ground on the Vegetarian than on the meat-eating system. Look at the effect of the demand for mutton in the south, in leading to the depopulation of extensive districts in Scotland, to the disgrace of its landed proprietors, that the lands formerly used to raise food for man might be converted into sheep walks; in this way large numbers of industrious people had been expatriated, and driven from their homes and lands to foreign climes. (Applause.) Let them look again at the fact that twelve to fifteen Vegetarians could be supported upon the same plot of ground that it would take to raise food for one person fed on flesh-meat exclusively. By the adoption of this system, they would have the towns in great measure converted into the country by the increase of garden cultivation, and an improved condition in raising abundant supplies of fruit along the sides of our railways, and otherwise supplying all that was necessary on lands now used exclusively for raising food for a limited number of cattle. It would occur that the same amount of food could be obtained for 2d. from the vegetable kingdom that we were compelled to pay a shilling for from the flesh of animals, though COBBETT had most mistakenly recommended the keeping of pigs as an important feature of economy in relation to the working man. He (Mr. SIMPSON) could not but regard it as a mistake to make 200 lbs. of pork from 15 bushels of Indian meal, the quantity found necessary to produce this result in raising pigs in the city of Cincinnati, and for the following reason. The Indians and others found that they could live on 2 lbs. of fat pork per day, and it had also been ascertained that 1 qt. of Indian corn per day, would suffice for the support of a man in health and strength. How long then could he have lived on the 15 bushels he put into the body of the pig? 480 days, whilst after tending the pig for a long time, and treating it in a very ugly way at last, he only got pork upon which he could live 100 days. (Applause.) Was that dietetic philosophy? There was an interesting discussion going on between the Christians and the Jews, as to which of their modes of slaughter was the most humane, and a case had recently been tried before the Lord Mayor's Court, charging cruelty on Jewish butchers. He had seen this with much interest, because many persons would read the evidence given, and have a far more distinct impression of the cruelties perpetrated in the slaughtering of animals than they had ever had before. It was contended by certain witnesses that putting an iron ring round the jaw of the animal, throwing it on the pavement, and giving one heavy cut low down in the throat (the Jewish mode), after which the animal continued to writhe and live from eight to ten minutes, was "less merciful" than the course usually pursued by Christian butchers, of beating in the skull with the pole-axe, and then inserting a cane into the opening, and "stirring about the brains" until the spinal cord was reached and death ensued. Medical men had been examined on both sides of the question, and had given evidence in support of each process. Whoever had read these reports, however (and this was the gist of the matter), must have been shocked at the details; because, he contended, it was against nature to see men engaged in such operations as killing animals, and no one could associate the meat upon his table with such processes without having a feeling of loathing and disgust, instead of a desire to partake of food so obtained. On the other hand, nature had taken care to make food derived from the vegetable kingdom agreeable to us in all its stages of development, as well as when it was matured and ready for our use. The one system was in harmony with our feelings and better nature, the other revolted and outraged them. If we referred to experience, we found that all the great works of the world, in ancient times, had been carried out upon the Vegetarian and not upon the meat-eating system. If we looked to the Greeks and Romans in their palmiest days, we found them subsisting upon simple vegetable products, and drinking only water, and only identified with the eating of the flesh of animals when luxury came amongst them in the periods preceding their decline and fall. The strongest men of the earth had lived in this way, and the porters of Smyrna, who were able to carry loads of 800 lbs. weight upon the head and shoulders, lived on black bread and fruit, and drank water. The finest models of the sculptors of ancient times were obtained amongst people living in dietetic practices of this kind, and if we would emulate these productions of high art now, we must go to the same sources. The hard work of the world was still done, mainly, in subsistence upon the products of the vegetable kingdom, and in abstinence from the flesh of animals. What was the experience of the system, not in this country alone but in America too, where there

were thousands of Vegetarians, but that those who adopted it (comparing themselves with themselves, and not adopting the fallacious estimate of judging of themselves by other people), commonly found this system a better system than the other. The general experience of such persons was, that the man who came into it in good health made that better health, whilst the man who came in the absence of health, secured this great blessing. The general experience of those who had tried "both sides of the question" was, that it was better to live upon vegetable products than upon the flesh of animals as food. The time would not allow of his entering upon all the evidence in favour of the system, and it could only be tested by experience. "He that doeth truth, cometh to the light." When we recognized the beauty of this system we were at one with nature in all her works. It was in harmony with the facts of natural science,—God's voice in creation—as well as our moral nature, and all high and holy principles that had ever been showered down from a higher and greater world upon this. It was allied to all systems that were complete and good; if we wanted a complete temperance system, it must be in connection with this practice, for those who entered upon it with a liking for alcoholic beverages lost the desire for these, in their further experience, altogether; and thus it became easy, however difficult it might be to follow the teetotal system apart from Vegetarianism. If a complete peace system were wanted, it would be found closely associated with Vegetarianism; for our brethren of the peace movement would never realize their object so long as they overlooked or sanctioned the slaughter and violence perpetrated on the lower animals in preparing their flesh as food, and thus training men for the slaughter of their fellow creatures. Undoubtedly, the system was admirably adapted to aid in bringing about everything that was highest and best for the world. Did not the world acknowledge high and holy principles in many ways, and yet professed inability to reduce these to practice? and he held that as it was impossible to manifest the highest life and power through a shrivelled limb, so, as long as the body was the "temple of the spirit," the highest and purest principles of Christianism could not be exhibited by those living in an erroneous practice of diet. The system was a very important one, because it would be found that those adopting it could be a law to themselves, far beyond what they could in feeding upon the flesh of animals as food, and drinking alcoholic beverages, the mental manifestations being greatly influenced by the kind of food used. The physical condition, also, was in a more favourable state, and there was a harmony between the high principles he had referred to and their practical realization, most required by the world. He would urge all to look at this question, as one simple, and easily applicable to the wants of the world, in facilitating the realization of abstract principles, and in harmony with which they would have the period foretold in prophecy, when "nothing should hurt or destroy," and the advent of which he urged his hearers to hasten a little, by taking up this system of abstinence from flesh as food. Mr. Simpson then apologized for the rapid manner in which he had presented his arguments, and concluded by commending the Vegetarian system as a thoroughly practical system of diet—as a reform worthy of the gravest attention. It would be found to be the same system of feeding the body that God appointed in Paradise, and which had never been recalled. It would be found that man's dietetic constitution had not been re-constituted,—that that which was best in the beginning was best now—that God, as beheld in creation, in the facts of science, declared fully and completely that fruits, roots, grain, and the succulent parts of vegetables were still the best food of man. And if the system were thus established in nature, though it might have its difficulties to beset its progress, what good system, he would ask, had not to contend with these? This might, indeed, be regarded as a proof of its worth; for, if it cost a little effort to depart from prevailing custom, it was only here as in every step we took in what was good: our course heavenward was attended by similar difficulties, from the established customs and influences of society. He would then conclude his remarks, earnestly, though hurriedly presented, by urging all, in the words of Pythagoras, to "Fix upon that course of life which is best," and he promised they should find that "custom would render it the most delightful." (Applause.)

Dr. Laurie said, he had tried the Vegetarian practice in the most careful manner, for four years, and would state briefly the reasons which had led him to adopt and carry it out. The main cause of his adopting a Vegetarian habit of diet, was his declining health. He had previously lost a sister, of consumption, who was in the first instance a martyr to tic-doloreux, and whilst himself similarly affected by the latter of these complaints, his agonies were often so intense that he used to roll for hours upon the ground. He was thus led to adopt Vegetarianism, as everything else had failed to afford relief. He went from an extreme animal diet to a simple vegetable diet, but found the sudden change too extreme, and was compelled to return to the use of flesh meat. He was not, however, satisfied, and though he encountered great opposition from his wife and friends, as might be supposed, from their fear that he would injure if not destroy himself, he resolved to make another attempt to carry out the Vegetarian practice. He began by restricting himself to flesh-meat twice a week, then abandoning it altogether, but found he could not maintain a robust state of health without the use of peas and beans. With these articles of food, however, he found no difficulty whatever, and could now do without these except in cold weather, when they assisted in maintaining the natural warmth of the body. After adopting the system, he improved in health, as did his children—for he had nine children, all of whom had similarly improved. (Applause.) One of these, he at one time much feared would be paralysed, but he had so improved by the change

of diet, that this tendency had completely left him. This child was the first he put upon a Vegetarian diet. There was also a great improvement in the intellectual and physical activity of his children. He found the same result in his own case, and from being unable to walk any distance, he was now able to walk eight miles before breakfast. When a child, he had been very anxious to give up the use of meat, and frequently endeavoured to persuade his parents to allow him to do so; but he could not succeed, as they were afraid of its injuring his health. He had a severe attack of gasttritis when eight years old, and had twenty-nine leeches applied at one time, besides being bled in both arms, and having to take calomel and opium, and was then given up as a bad case. Nature, however, did more for him than the doctors, though he had, subsequently, two similar severe attacks of the disease from exposure to east winds. To show the amount of tainted meat occasionally eaten, he might mention a circumstance that came under the notice of himself and a friend at Banbury, in Oxfordshire. On examining the "lights" of the London sheep, they found they were full of tuberculous matter, and it was impossible for this state of things to exist without the muscles of the sheep—the shoulders and limbs—being diseased. When tuberculous matter was present in the lungs of an animal, the whole of the body must be affected, and could not be used as food without injury to the human frame. Not long ago, a lady had told him that she had discovered a large abscess in a shoulder of veal, and it was impossible that people could eat such food frequently or constantly, without its being injurious. Dr. Laurie then observed that he had occasionally met with opposition from persons who supposed that by living upon a Vegetarian diet they would lose not only their health but their energy, but he had found it quite the opposite. He had lived entirely without flesh-meat for the last year or two, and had given up the use of tea and coffee four years ago, and was now in better health than he had been for many years past, and concluded by repeating that this system of diet had suited himself and family well, and that he had also found it exceedingly efficacious in the treatment of cases of consumption. (Applause.)

Mr. W. G. Ward remarked that he felt some difficulty in addressing a Birmingham audience; he had spoken of the subject so often that he appeared to have very little left to say. He had one advantage, however; he need not say much about himself, for it was confessed on all hands that the system suited him, and there had been a sufficient number of Vegetarians present on that occasion to show that they could maintain themselves in health and energy without resorting to flesh as food; there being several gentlemen around him who had maintained their vigour to old age. He felt it as the proudest moment of his life, to stand up in the finest and most noble building of his native town, not to speak on some paltry question of party politics, or on warring religious opinions, but to show on those tables what they could do to bring about "peace on earth and good will towards men." (Hear, hear.) The object of their meetings and lectures was to remove the prejudice against the system, to overturn the errors of eating and drinking, and to cleanse the people from the cruelties of the slaughter-house, to civilize and elevate to heaven, in this Christian England of ours. He said, at once, he was a Vegetarian because God willed it; he had simply to turn to the first chapter of Genesis to prove that. They had given several lectures on the physiological part of the question, and as there were so many to speak on the subject on that occasion, it was not possible to go through every important part of the argument, but all would find, on examination, that there was no human subject they could take up that admitted of such infallible proof. They would no doubt remember those lines of the poet—

"A time there was, ere England's woes began,
When every rood of land maintained its man."

And there was more philosophy in this than poetry was usually guilty of, for this was just the extent of land required to support a Vegetarian, whilst five to eight acres were required to support a meat-eater. Vegetarianism would also free them from disease; their children would never have been afflicted with measles if they or their parents, and their progenitors, had not eaten measled pork before them. (Applause.) It should be understood by all that the threescore years and ten, usually supposed to be the limit of man's life, under a natural diet, could be very far extended, and not merely the life extended, but the years of man's useful existence. A recent instance, tending to illustrate this, he would allude to for a moment. They had seen a young man giving himself to study—unfortunately not of his whole nature—and living to accumulate stores of knowledge, and though of aristocratic birth, intent ever on the good of his country. He alluded to Sir W. Molesworth. (Applause.) No one who was acquainted with the course of study that man had pursued, but would admit that they had lost a man of great service to the country, and at the unnaturally early age of forty-five, and that, from the nature of the disease, it must have arisen from his aristocratic habits. (Applause.) In speaking of this subject, it had been remarked how difficult it was to decide, from national habits of diet, what was the natural food of man. They had to request that their audience would begin to inquire whether they would eat dogs and cats with the Chinese, or frogs with the French, or sit down to glorify "the roast beef of Old England." No less than 1700 works had been published on diet and digestion;—a pretty fair number to go through—but they put aside these, and went back to nature, and saw what nature had provided for them, as in these last days of the world best calculated to give them longevity and health to the end of their days. Foreigners were astonished, amongst other things, at the extraordinary number of druggists' shops in this country. And, certainly, turn which way you would the big blue bottles met you every way, with all their accompaniments, as if castor

oil and Epsom salts were a part of man's daily diet. What with drugs and doctors, surgeons and dentists, poor humanity seemed to require constant assistance to prop it for a few poor suffering years! He had read in an American publication that people's teeth were being often worn out before the body had arrived at maturity. Was not this a sufficient proof that a complete dietetic reform was necessary? They even frequently saw announcements of "cheap teeth;" "teeth 3s. each," was now placarded on the walls of Dudley. It was very strange and unnatural that people should be, often just as they were fitted to commence the world, compelled to resort to mechanical means to compensate for a partly worn-out body. Before people went away satisfied with the present system of feeding on the mangled remains of animals, he asked them to go for a moment to the East, he did not mean to survey the battle-field, but to see the conduct of Englishmen there — their drunkenness and violence was a disgrace to humanity. The *Times* newspaper of the preceding day, gave them a teetotal lecture in its first leader, and humanity in England must be very low for a paper like the *Times* to give great prominence to a question of that sort. It was not, however, necessary to go to the East; we had only to take up a number of the *Times* to see that brutality and wife-beating were becoming quite chronic among us. If we wanted to get up a meeting to subscribe for some benevolent object, we must begin with a dinner, just as if JOHN BULL could only be benevolent when his stomach was full, and the national character had become so far degraded, that this custom seemed bound up with the very existence of society. As Vegetarians, they inquired if these things need be?

"This world is full of beauty, like other worlds above!
And if we did our duty, it might be full of love."

(Applause.) These were not evils of nature, but evils produced by our own conduct, evils removable by ourselves. We must at once cleanse ourselves from violence and bloodshed, not be led by stomach rule, but rule of reason and the light of human thought. He felt that to enter upon the sad features of the question—the horrors of the slaughter-house—was to dare the laugh of the vulgar and the stupid. Let them, however, go to their own slaughter-house, and see the blood-boltered wretch, standing axe in hand before the patient ox, to knock out its brains, that humanity may feed—to the poulterer's shop, and see them feathering fowls half alive — inflicting the greatest amount of suffering to save the smallest amount of human time. Or let them go to the dwellings of the people, and see the wife trying to pacify her helpless children crying for bread, while the brute that should be a husband was spending his wages at the gin palace. Or go up their fetid alleys where there is nothing green but putrefaction, and listen to the throbs of the dying drunkard, and see for themselves the mixture of poverty and sensuality, the debasement of appetite, and fury of passion, and then say if no dietetic reform was necessary. These were not fancy scenes, but every day occurrences, as they had proved by their daily newspapers. If they wanted to see the fruits of the other side, let them contemplate a Vegetarian city, for as there was no violence, there could be no soldier, and no policeman; and therefore no taxation; for gaols would be unnecessary. There would be peace at every man's fireside, love everywhere would reign; there might be no poverty, for the earth would produce enough for all, and each would live "under his own vine and fig tree," and heaven would smile upon us again. All would be healthy, for the great source of disease was the animal food people ate, and the alcoholic beverages they drank; it would be life in health, not dying off as three-fourths of the people now did before their time. Vegetarians were seeking to bring this about. He would say to the Vegetarians, with the poet:—

"My brethren, we are free! the fruits are glowing
Beneath the stars, and the night winds are flowing
O'er the ripening corn; the birds and beasts are dreaming.
Never again may blood of bird or beast
Stain with its venomous stream a human feast,
To the pure skies in accusation steaming;
Avenging poisons shall have ceased
To feed disease, and fear, and madness;
The dwellers of the earth and air
Shall throng around our steps in gladness,
Seeking their food or refuge there.
Our toil from thought all glorious forms shall cull,
To make this earth, our home, more beautiful;
And science, and her sister poesy,
Shall clothe with light the fields and cities of the free!"

(Applause.) Before sitting down, he must say a few words to the ladies, for he had been much pleased by seeing so many present. We all knew that without them we were powerless for good. They were the sweet modest daisies upon the greensward of humanity—the acanthus leaf and blossom on the pillar of society. And they did not merely adorn our meetings, but were the sinews of our moral strength, and the great means of our ultimate success. It was into their arms that the LORD GOD placed the little children that were to rise up to be the men and women of the next generation; it was for them to say whether these should be sensual or spiritual, and take their places in civilized society. That was for the ladies to say, for it was the smile of woman that could make the hero out of the coward, that could light up with the glow of enthusiasm the dying embers of age. If woman would resolve that the next generation should not be slaves of appetite, the thing could easily be accomplished, and in doing this for the benefit of posterity she would be doing something for herself; a gentle, calm old age being hers, from good influences reflected upon herself; and thus he would address her, and say, that

"The waving corn, and fruitful tree,
Bear gracious nourishment for thee;
Live fair one, as a lady should,
And being beautiful—be good!

Though lions, tigers, vultures prey,
Be thou more merciful than they :
Thy health will last, thy life be long!"

—(Loud applause.)

Rev. W. Metcalfe spoke as follows :

After the very eloquent manner in which you have been addressed upon this very interesting subject, I will not take up your time with any further exposition of its principles, but rather refer to some of the practical results which have followed the adoption of the principles you have heard so eloquently explained this evening. For forty-six years I have been strictly a Vegetarian. When I first adopted the system, in my twenty-first year, all my friends assured me that I should die if I persevered; that nothing was more certain than that I should be carried to the churchyard in six months—I should go into a state of consumption—and that without any doubt whatever. I persevered, however, notwithstanding all this opposition, and the ridicule that was brought against me; and instead of going into a state of consumption, I went into the state of matrimony. (Laughter and applause.) I became a housekeeper, and have been a housekeeper forty-six years without ever having a pound of flesh, fish, or fowl in my house. I lived in this my native country for seven years after I became a Vegetarian, and afterwards emigrated to America. The passage across the Atlantic Ocean, at the best of times, and under the most favourable circumstances, is one to try men's faith. It is perhaps one of the most disagreeable positions in which a Vegetarian can be placed; however, though the passage was long when I first went to America, though I was eleven weeks upon the water, I still adhered to the practice of Vegetarianism. On landing in the city of Philadelphia, a friend came to me, and his first advice was: "I do advise you to give up your foolish notions of eating and living; it is impossible for you to follow these in this very trying climate; it is very necessary for you to eat animal food." I informed my friend, that if I found it as he had said, I would follow his advice, but that I must first be convinced that I could not live without in the climate of Pennsylvania. In the year 1819, the city of Philadelphia was visited with the yellow fever. This drove many of the inhabitants from their residences; but though the fever commenced in the neighbourhood of my residence, and as a minister, I was called upon to visit the sick and dying, I never experienced any inconvenience from thus entering within the sphere of the disease. My children were not subject to any of those diseases to which children are commonly liable—no scarlatina, no cholera infantum—none of those eruptions so common to childhood, with the exception only of measles—these were experienced slightly. They have grown up under the diet of Vegetarianism, never having tasted any kind of animal food whatever; they could not have been induced to take it. They had grown up to a state of maturity; they have married—Vegetarians themselves they have married Vegetarians—they have Vegetarian families, who have never tasted the flesh of animals. I have a grandson married who has two children. This is my experience, then, as one instance of adherence to Vegetarian practice. (Laughter and applause.) As I have stated, I have lived forty-six years upon this system of diet, and during the whole of that time I have never had occasion to spend a penny for medicine for myself. My health has been generally good, and, though I am aware I do not carry about with me that load of flesh that is common to many, I have never been unable to walk out, with the exception of being confined for a few days with the lumbago. In every other respect I have maintained a good state of health, and I have attributed this to the mode of diet which I have adopted, and carried out in my family. If facts like these are proofs of the goodness of the system, if a family can thus enjoy health without partaking of flesh-meat, or anything of the kind, is it not a subject worthy of being investigated and tried? I would observe, that in adopting this system, I did so from a conviction of its effects, not merely physiological, or from its reference to the physical, but that it would also be beneficial to the intellectual, moral, and religious powers of man's nature. I have experienced the truth of the conviction in every step of the progress of my life; and I can testify, in the presence of this audience, that I have every reason to believe that this practice has a tendency to enable us to overcome our passions, to keep our feelings within proper bounds, and to give energy and vigour to every humane and benevolent feeling of our nature. I will not further take up your time, as I understand others are to address you, but commend these few facts to your attention, and if you think it worth your while to imitate that which has been stated, try the experiment, and you will not repent. (Loud applause.)

Mr. Joseph Bormond commenced his address by expressing the opinion, that in the preceding addresses the man of the understanding had been fully met, and amply supplied with the materials for thinking, and that the sweet singing address of their father Metcalfe had amply met the emotional nature of each individual. It should be his province to enforce some of the thoughts that had been presented that evening. One thing had been playing about his brain all night, right and left, and in front, Vegetarianism had been fully presented and set before them. To the wondering, thoughtful portion of the audience, it must have been a treat to see living men, moving men, thinking men, men presenting the human form, the lineaments of the human face, and, he thought, the human voice too, and all that independent of the mangled remains of other once living creatures. This was to Vegetarians no matter of wonderment—no bugbear—it was as easy as breathing. It was, however, a matter of wonder to many, that men and women may live, can, and do live, according to divine appointment; and if they had done nought else, they had given a specimen of a pure repast, and they thought, void of any boasting, they had also given those present an opportunity of seeing and hearing living men, wearing the physical

attributes of men, and, he might add, some of the social and mental also. He had now lived for about a dozen years in the clean, wholesome, and peaceful practice of this system. He had noticed its progress. In all ages all kinds of attempts had been made to kill the truth; but the truth lived. Who could kill it? Every infamous plan had been tried—the thumbscrew, the rack, and the faggot—but Truth still exists. She was not like the fair ones of earth, weak and frail, but majestic, and needed not our support. Truths usually passed through three forms of opposition before being acknowledged and adopted. First they were treated with contemptuous silence, then received with mockery, and next came that which ought to have been first, reason and argument. Vegetarianism had passed through the two earlier stages, and was now thought worthy of inquiry. Its disciples were spoken of as good prophets, but not matter-of-fact people. He contended they were both; and though neither prophets, nor the sons of prophets, they knew the world should be able to live in their system. *Punch* had frequently taken notice of Vegetarianism. He had done good, and was doing good in the world. Some things were so bad, that sheer ridicule was the only way to get rid of them, and *Punch*, by his wit and sarcasm, was doing this good work. *Punch* had sometimes made himself merry at their expense. He once asked, if the Vegetarians knew that a cabbage felt pain when it was cut? For, granting it did not bleed, still it must be admitted it had a heart. (Laughter.) It was seldom that *Punch* committed himself, by touching upon unimportant subjects, though he sometimes erred for want of information on those he selected, as, for instance, when he said, "Vegetarians cannot say grace before meat." If it were not almost approaching to profanation, he (Mr. BORMOND) would have been tempted to confront *Punch* with the Scripture in the very Genesis, where every tree bearing fruit, and herb bearing seed, is given as "meat" to man, and therefore the Vegetarians could say grace before meat. As Mr. METCALFE had very sweetly observed, it was very well to observe the practical effects of their practice. In his experience in actual life at the dinner table, he was frequently instructed as to the moral state of people by the remarks made upon their system. He was sometimes told that it might suit him very well to live on Vegetarian diet, but it would not suit all; what "was one man's meat was another man's poison." He was often struck by this remark, and led to feel that there must be something strangely unnatural in man's habits, for they found that one sheep's meat was *all* sheep's meat! He contended, therefore, that if man had been faithful to instinct and reason, there would not have been this diversity of food, and in this he thought there was an indirect testimony to the truth of their system; the fault was not in nature, but in man's unnatural practices. In speaking of the progress of the movement, he thought one of the principal elements in their success would prove to be patience. Indeed, the state of men's affections was so varied that he had seen it necessary of late to exercise more patience than he had been wont to do. Much depended on the "stand-point" men took, as to their estimate of a subject. As EMERSON had said, with much truth and beauty, the universe took its colouring from the spirit within the observer. The man dark and moody saw all things as of dark and sombre hue, whilst he who was bright and hopeful looked on bright and joyous scenes: every object was affected by the state out of which it was seen. The strange blunders made by some people about the teeth of man proving that he was intended to eat meat, had already been dwelt upon; he would, however, add one remark. When people took up this argument, and urged it as an objection to Vegetarianism, they overlooked the fact that man was the connecting link between different classes of animals, and that he was adapted for subsistence upon fruits and grain, all of which required cutting, tearing, or grinding, and man's teeth were all of them precisely adapted for this task. It was admitted that man was a medium, as to his food, between the ox and tiger; but there was a food which was also intermediate between grass and flesh. He was afraid that they might be supposed to be trying to bring about a sort of millennium by their system, making it a kind of larder gospel. But their friend Mr. METCALFE made the principle of Scripture, that the children should bear the sins of the fathers to the third and fourth generation, very striking to his mind. They saw from the experience of his children and children's children, in this system, the operation of the principle in the other direction—the curse completely reversed—that the excellencies and blessings of the father had descended even to the third and fourth generation. In this case they saw the beneficial results of their system strikingly developed; they could not only live, but live well, with all the distinguishing physical attributes of humanity, and might claim at least an ordinary share of the moral and spiritual. In speaking of progress, he had said that patience on their part would prove to be a very essential element of their success. They could not make men suddenly adopt a new principle and practice, whatever this might be. For about twenty years, he had never drunk except when he was thirsty, and then his drink was always cheap and clean. The drink of the teetotaler was always cheap and clean, whilst that of the drinking man was always dear and dirty. (Laughter and applause.) His drink was always ready; it gave life and strength.

"Sparkling and bright,
In its liquid light,
Is the water in our glasses,
It will give you health,
It will give you wealth,
Ye lads and rosy lasses.
Oh then resign your ruby wine,
Each smiling son and daughter,
There's nothing so good
For the youthful blood,
As the clear translucent water."

(Applause.) The caution he wanted to give his

brother teetotaler was this, that the teetotal question was getting rather "seedy" now, and there was one little secret they ought to know—that a great deal of the wrong drinking arose from wrong eating. The temperance question would never progress as it ought, until that fact was acknowledged and acted upon. If, then, their temperance friends wished to see the glorious top stone of that reformation set up, they must pay attention to this system of diet, and at least, as early as they could, adopt the same principles the Vegetarians had taken up before them. He would mention what he thought was a great impediment to that question, they were everlastingly appealing to the intellectual rather than the emotional part of man's nature. Religious education, it was sometimes supposed, would prevent the evil of drinking; this he admitted, but then arose the question, What was meant by a religious education? That education that made an impression upon the young mind that strong drinks were necessary to a living creature in his threefold nature, was not a religious education. They must be taught to believe that the destruction of God's creatures was a great wrong, and to feel their connection with all other living beings. Man talked of enlightening the mind and then softening the heart, but Christ proceeded in a different course; he softened the heart and then enlightened the mind. If his hearers had got a loving nature, the arguments presented to their attention would hardly be needed by them; they would make haste to deliver themselves from their way of preying upon once living creatures.

"What might be done if men were wise!
What glorious deeds, my suffering brother,
Did they unite, in love and right,
And cease their scorn of one another

Oppression's heart might be imbued
With kindling drops of lovingkindness,
And knowledge pour, from shore to shore,
Light on the eyes of mental blindness.

All slavery, warfares, lies, and wrongs,
All vice and crime might die together,
And fruit and corn to each man born
Be free as warmth in summer weather.

The meanest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect, in self respect,
And share God's teeming world to-morrow.

What might be done? This might be done,
And more than this, my suffering brother;
More than the tongue ever said or sung,
If men were wise and loved each other."

If any had not love enough, however, to lead them to adopt the pure principles of Vegetarianism, he dared not compel them, he dared not blame them; pity them he might, they might account that pity gratuitous, but he and his friends felt it working in their hearts; they were sorry for the man who was content with such low, sensual, and animal enjoyments, and thus checking the high moral feelings of his better nature, and closing his eyes against a more excellent way. As had already been said, the Vegetarians could trace their food from its very commencement to its close, not only without pain, but with complete satisfaction. It was pleasant to behold it as it first peeped from the soil; it was pleasant to watch the falling of the early and latter rain; it was pleasant at last to gather in the golden grain, sweet to listen to the song of the merry reapers. But he would say to his meat-eating brother—his kind brother—that he dare not thus trace out and watch the progress of his Sunday dinner; point out the sufferings of the dying animal, the pools of blood, disgusting entrails, all attending the making ready of his meal. He could endorse the remarks of a preceding speaker, when he portrayed the better feelings of our nature, the nobler sentiments, as revolting from the processes of slaughter associated with the system of preying upon animals. These had to be suppressed, the eyes must be closed, and the mental eyes too. Now all this was calm reason; they would not take advantage of any by appealing to their feelings alone. The question had been amply met. He urged them to move forward, and act up to their convictions.

"Standing still is childish folly,
Going backward is a crime.
None should patiently endure
Any ill that he can cure.
Onward! keep the march of time,
Onward! while a wrong remains
To be conquer'd by the right;
While oppression lifts a finger
To affront us by his might;
While an error clouds the reason,
Or a sorrow gnaws the heart,
Or a slave awaits his freedom,
Action is the wise man's part."

He would leave those views with them, as he thought more than enough had been said upon the subject. They had sown the seed, they had faith in God and hope in man. If they could only get their dear countrymen and countrywomen to inquire into their system, and make a trial of it, it would be seen to be fraught with temperance, and Godlike in its benevolence—free from the slightest degree of pain to any sentient living thing. It was a grand principle to live and let other creatures live. Mr. Bormond then referred to the great expense, confusion, and disorder connected with the use of flesh and alcoholic beverages, and inquired what those who used these articles did more than was accomplished by Vegetarians and teetotalers. He observed that there was one thing a man could do far better with the drink than without it—a man could thrash his wife better. (Laughter and applause.) A man sober was too much a man to lift his hand in this way. He then concluded by asking all present to take the thoughts that had been thrown out by the various speakers, to turn them over, and contrast their system, so fair and Godlike, with the other, barbarous, and associated with what was offensive: they merely sought for calm and dispassionate inquiry and had no fear for the result. (Loud applause.)

Mr. Harvey spoke of the progress made in art and science during the last forty years, referring to the manufacture of a cheap substitute for ultramarine, to ocean steam-navigation, and the magnetic telegraph, as proofs of this. He also described the construction of an apparatus

used in the French Exhibition, generating steam without fire, used there for supplying its visitors with cups of coffee, heated by the rapid revolutions of a cylinder within an immense urn, which was made exceedingly useful. If a similar amount of attention were brought to bear in relation to food, he had no doubt it would be further demonstrated that there was a greater amount of nutriment and other advantages in vegetable products, in fruits, and farinaceous food, than could possibly be extracted from the flesh of animals. In fact, LIEBIG, PLAYFAIR, and others, had already demonstrated that this was so. Too much attention was bestowed on the appetite, and on fashionable life, and too little on the moral and intellectual requirements of man, which ought to govern and control the rest of his nature. Examination of the system advocated in the addresses of that occasion, would, he believed, lead many to concur with him, that the mode of life recommended was in accordance with the provision made by the Almighty for the food of man. He had been an abstainer from flesh-meat and alcoholic beverages for many years; he had lived in both ways, and could therefore confidently recommend the Vegetarian practice as the best, and having adhered to it so long, he was not likely, at seventy years of age, to depart from it. He therefore recommended all to try if it were not the best kind of food they could subsist upon, and if they could not thus secure a greater amount of happiness. In speaking of the Paris Exhibition, he had omitted to mention, that there was a section devoted to preserved vegetables and fruits, and in this, as he understood, there were cauliflowers that had been kept three years, and looked as fresh as when they were first gathered. He mentioned this circumstance to show that they might be aristocratic if they pleased, and have cauliflower and green peas in the depth of winter, as well as the nobles of the land. (Laughter and applause.)

Mr. J. G. PALMER moved a vote of thanks to the ladies who had contributed, by their skill and taste, to the elegance of the entertainment, both as regarded the dishes presented, and the decorations of the tables, and begged to include, also, a vote of thanks to the gentlemen who had favoured the meeting with addresses on the occasion. He had been an abstainer from the flesh of animals as food for about a dozen years, and, as he believed, with very great benefit to his health. It was of importance to build up the body in the best possible way, and persons living in the Vegetarian practice had their bodies kept in the best possible state to resist the attacks of disease. Many persons living in the mixed-diet practice, and the use of alcoholic beverages, though considered in robust health, and fine specimens of humanity, were really on the very brink of disease, and if attacked with inflammation and fever, and treated in the usual way by medical men, almost always sunk under it. Vegetarians were not usually exposed to such attacks, but if they should be, they much more readily recovered. The greater purity of the blood maintained on Vegetarian diet was shown from the circumstance that if a vegetable-feeder and flesh-eater were shot on the field of battle, under precisely similar circumstances, the body of the latter would become offensive and corrupt long before the other. Mr. PALMER concluded by moving the resolution.

Mr. J. E. NELSON, of Manchester, briefly seconded the resolution, which was submitted to the meeting, and carried unanimously.

Mr. C. R. KING, in submitting a vote of thanks to their respected President, observed that Vegetarians usually lived much more simply than might be supposed, from an inspection of the tables that had been spread on that occasion. On public occasions it was necessary to show that their system had abundant resources, as many persons regarded it as one of self-denial. After stating that there was a Vegetarian Association in Birmingham, of which he was Secretary, and that he would be glad to receive the names of any wishing further information on the subject, or to commence the practice, he said their object on that occasion was not display, but to better mankind. They presented their arguments, and urged the adoption of their practice, believing that this would tend to raise many from a state of disease to health, along with other proper ways of living. They desired to produce a large amount of health and happiness; they believed that great numbers of people did not live as they ought to live, and that the Vegetarians, having studied this question of diet, knew a little better than those who had not so studied it, some of the causes of disease, and the best means of removing these. Much of the flesh-meat consumed was in a state of disease, and could not be eaten without unfavourable results. They therefore wished to lead to the disuse of such food, and to bring about a better state of things, by the adoption of their own simple habits of diet, thus promoting a higher state of manhood, and greater happiness at home and through the world. He had great pleasure in proposing the vote of thanks entrusted to him as Local Secretary, knowing as he did, that without the kind aid of the President, that entertainment could not have been furnished at anything near the price it was offered, and he felt sure all would agree with him, that they were much indebted to that gentleman on that account; and especially when they knew that he expended a great deal of money in the support of other associations in connection with the Vegetarian Society.

Mr. J. S. WRIGHT seconded the vote of thanks, remarking, that he felt assured that all, whether Vegetarians or not, would concur in passing a vote of thanks to the Chairman for the money he had expended in getting up the Banquet, and also for his excellent speech, and the able manner in which he had presided on the occasion. He was one of those unfortunate nine-tenths who were not Vegetarians in practice, but only in principle; he was, however, trying to bring up his children without the use of flesh, and, perhaps, at some future day, he might be able to act out his convictions. He begged to

conclude by seconding the vote of thanks to Mr. SIMPSON, for the part he had taken in the entertainment.

Mr. SIMPSON having previously left the chair, Mr. HARVEY submitted the proposition to the meeting, which was carried unanimously.

The PRESIDENT, in acknowledging the honour done him, expressed the pleasure he had felt in coming to Birmingham, a pleasure which had increased with every step taken in the preparation for, and arrangements of, that evening. It was not in relation to themselves he felt this pleasure, so much as in reference to others who might be present, and led by the arguments presented to enter upon the inquiry, as to which system was best for themselves. He trusted this would be the case with many in the town of Birmingham, and that the result would be satisfactory in their experience as practical men. (Applause.)

The procedings then terminated by the orchestra performing "GOD save the Queen," the company standing, and joining in the singing of several concluding verses.

LOCAL OPERATIONS AND INTELLIGENCE.

VEGETARIAN SOCIETY.

New List of Members.—The difficulties attending the issue of the List of Members have been considerable, and we are still obliged to claim the assistance of our friends in its revision, and correction, so far as each can render it, immediately the List reaches them. Each examining the List in connection with his locality and Associations, can then readily observe any errors it may contain, and these will, of course, be most certainly corrected by communication to the Secretary, *at the time they are observed.* Our efforts to keep the List correct, will thus be successful. The work is about issuing from the hands of the printer, and will shortly be ready for our members, along with other documents in relation to the commencement of the year.

J. ANDREW, JUN., *Secretary.*

BIRMINGHAM.

Vegetarian Banquet.—We had a large and successful gathering of our friends and the public in the Town Hall, on the occasion of the Banquet and Meeting held on Friday, the 9th of November. A most excellent impression has been produced on the public, and several persons present on the occasion have commenced the practice. We hope to sustain the good influence exerted by regular monthly meetings of the Association, which all inquirers are invited to attend. We expect that a complete report of the Festival, and the addresses delivered on the occasion, will be given in the *Messenger* for December. R. C. K.

GLASGOW.

Recent Vegetarian Meetings and the Press.—The recent visit of our respected and indefatigable President has been the occasion of an extensive diffusion of our views over "braid Scotland." The meetings held by Mr. SIMPSON in the various towns visited by him were of the most successful description. Large and intelligent audiences honoured him with their presence, and the marked attention and evident interest with which they listened to his eloquent pleadings for dietetic reform, encourage us to hope for the best results from the late operations in this part of the country. The Banquet meeting in Glasgow gave great satisfaction. The proceedings were extensively reported by the local press, a report of upwards of three columns having appeared in one of our most popular newspapers, most of the other papers devoting from half a column to a column and a half to their notices of the Banquet. The meeting in Edinburgh was also very extensively reported by the newspapers there, and gave rise to a good deal of criticism and discussion on the part of the press, and their correspondents. The same remarks apply to the meetings held in Paisley and Kirkcaldy, which were amply reported by the press. In addition to the publicity thus given to our views, the liberality of the President has enabled us to circulate, very extensively, copies of the report of the speeches delivered at the Banquet Meeting in Glasgow, in a pamphlet form, all which publicity cannot fail to be useful to the movement in Scotland. We trust that the stimulus which Mr. SIMPSON'S visit has communicated to the Associations in Edinburgh and Glasgow will be sustained, and that the formation of kindred associations in Paisley, Kirkcaldy, Dumfermline, and the other places which have had the benefit of his labours of love, will shortly follow, and thus tend still further to maintain and extend the useful influence produced. J. S.

END OF VOL. VI.

J. M. BURTON AND CO., PRINTERS, IPSWICH.

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BOOKBINDER.
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